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EXTRACTS FROM CICERO

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EXTRACTS FROM CICERO

NARRATIVE AND DESCRIPTIVE

WITH ENGLISH NOTES

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AT THE CLARENDON PRESS

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ADVERTISEMENT.

It is hoped that a volume of Extracts from Cicero, bringing together from all parts of his writings specimens of his simple narrative style, will be useful for the middle forms of schools, and help to supply the want that is felt of a good construing book, interesting in itself and fairly easy, to succeed Cornelius Nepos and Caesar, while at the same time it will furnish a good model of style for translation into Latin of such passages of English as are usually set to beginners. The Editor has also found the shorter Anecdotes useful in teaching the rules of the Latin moods, by making boys turn those that are in Oratio Recta into Oratio Obliqua, and vice-versa. They are also well adapted for translation and re-translation.

In consequence of the wish for short and cheap Text-books, expressed by some of the leading Masters of Schools, it has been published in three separate Parts, as well as in one complete work. Each Part is followed by short notes on the passages given, in which the Editor has endeavoured to avoid inserting anything which may be readily found in a Classical Dictionary or Dictionary of Antiquities, or other common book of reference, but has sought to give such assistance as may help boys in making out their author, and point out to them the usages and idioms, and points of grammar, which it is

important for them to attend to, as a foundation on which higher matters of scholarship may be built afterwards.

The Editor is unwilling to allow the complete work to appear without adding a few words of acknowledgment and thanks. He has derived help from the notes of Mr. Long on the passages from the Verrine Orations, and on Cicero's letter to Quintus, and also from the Oxford edition of the Tusculan Disputations; and for several illustrations of passages from the De Officiis he is indebted to the elaborate edition of Dr. H. A. Holden. The translations of sentences and passages were in all cases made previously to any reference to other editions.

His special thanks are due to his friend, the Rev. Dr. Mitchinson, Head Master of the King's School, Canterbury, for valuable suggestions and contributions to the notes on various points of Physiology and Natural History in the 'Beauties of Nature.'

It may, perhaps, be well to mention that the selection of passages is entirely original, and not in any degree borrowed from any other work.

Haileybury College,
Nov. 27, 1869.

The work has now been carefully revised throughout, and the errors which have been discovered corrected: the punctuation has also, it is hoped, been improved.

Haileybury College,
Nov. 4, 1873.

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SECTION I.

ANECDOTES FROM GRECIAN HISTORY.

1. *The Nature of God.*

Roges me quid aut quale sit deus, auctore utar Simonide, de quo quum quaesivisset hoc idem tyrannus Hiero, deliberandi sibi unum diem postulavit. Quum idem ex eo postridie quaereret, biduum petivit. Quum saepius duplicaret numerum dierum, admiransque Hiero requireret cur ita faceret; 'Quia, quanto,' inquit, 'diutius considero, tanto mihi res videtur obscurior.' Sed Simonidem arbitror, (non enim poeta solum suavis, verum etiam ceteroqui doctus sapiensque traditur), quia multa venirent in mentem acuta atque subtilia, dubitantem quid eorum esset verissimum, desperasse omnem veritatem.

2. *Friendship not to be bought.*

Praeclare epistola quadam Alexandrum filium Philippus accusat quod largitione benevolentiam Macedonum consectetur: 'Quae te, malum,' inquit, 'ratio in istam spem induxit, ut eos tibi fideles putares fore, quos pecunia corrupisses? An tu id agis ut Macedones non te regem suum, sed ministrum

et praebitorem sperent fore?' Bene 'ministrum et praebitorem,' quia sordidum regi: melius etiam, quod largitionem corruptelam dixit esse. Fit enim deterior qui accipit, atque ad idem semper exspectandum paratior. Hoc ille filio: sed praeceptum putemus omnibus.

3. *Proof of Sanity.*

Sophocles ad summam senectutem tragoedias fecit: quod propter studium quum rem negligere familiarem videretur, a filiis in iudicium vocatus est, ut, quemadmodum nostro more male rem gerentibus patribus bonis interdici solet, sic illum quasi desipientem a re familiari removerent iudices. Tum senex dicitur eam fabulam quam in manibus habebat et proxime scripserat, Oedipum Coloneum, recitasse iudicibus, quaesisseque num illud carmen desipientis videretur. Quo recitato, sententiis iudicum est liberatus.

4. *True Friendship.*

Damonem et Phintiam Pythagoreos ferunt hoc animo inter se fuisse, ut, quum eorum alteri Dionysius tyrannus diem necis destinavisset, et is qui morti addictus esset paucos sibi dies commendandorum suorum causa postulavisset, vas factus est alter eius sistendi, ut, si ille non revertisset, moriendum esset ipsi. Qui quum ad diem se recepisset, admiratus eorum fidem tyrannus petivit ut se ad amicitiam tertium ascriberent.

5. *Lysander at Sardis.*

Socrates in Xenophontis Oeconomico loquitur cum Critobulo, Cyrum minorem, regem Persarum praestantem ingenio atque imperii gloria, quum Lysander Lacedaemonius, vir summae virtutis, venisset ad eum Sardis eique

dona a sociis attulisset, et ceteris in rebus comem erga Lysandrum atque humanum fuisse, et ei quemdam conseptum agrum diligenter consitum ostendisse. Quum autem admiraretur Lysander et proceritates arborum et directos in quincuncem ordines et humum subactam atque puram et suavitatem odorum qui afflarentur e floribus, tum eum dixisse, mirari se non modo diligentiam sed etiam sollertiam eius a quo essent illa dimensa atque descripta, et ei Cyrum respondisse, 'Atqui ego omnia ista sum dimensus; mei sunt ordines, mea descriptio; multae etiam istarum arborum mea manu sunt satae.' Tum Lysandrum, intuentem eius purpuram et nitorem corporis ornatumque Persicum multo auro multisque gemmis, dixisse: 'Recte vero te, Cyre, beatum ferunt, quoniam virtuti tuae fortuna coniuncta est!'

6. *Lysander at Athens.*

Lysandrum Lacedaemonium dicere aiunt solitum, Lacedaemone esse honestissimum domicilium senectutis. Nusquam enim tantum tribuitur aetati, nusquam est senectus honoratior. Quin etiam memoriae proditum est, quum Athenis, ludis, quidam in theatrum grandis natu venisset, in magno consessu locum nusquam ei datum a suis civibus; quum autem ad Lacedaemonios accessisset, qui, legati quum essent, certo in loco consederant, consurrexisse omnes, et senem illum sessum recepisse. Quibus quum a cuncto consessu plausus esset multiplex datus, dixisse ex iis quemdam, Athenienses scire quae recta essent, sed facere nolle.

7. *Cyrus' Last Words.*

Apud Xenophontem moriens Cyrus maior haec dicit. 'Nolite arbitrari, o mihi carissimi filii, me, quum a vobis

discessero, nusquam aut nullum fore. Nec enim, dum eram vobiscum, animum meum videbatis, sed eum esse in hoc corpore ex iis rebus quas gerebam intelligebatis. Eumdem igitur esse creditote, etiam si nullum videbitis. Nec vero clarorum virorum post mortem honores permanerent, si nihil eorum ipsorum animi efficerent, quo diutius memoriam sui teneremus. Mihi quidem numquam persuaderi potuit, animos, dum in corporibus essent mortalibus, vivere; quum exissent ex iis, emori: nec vero tum animum esse insipientem, quum ex insipienti corpore evasisset; sed quum omni admixtione corporis liberatus purus et integer esse coepisset, tum esse sapientem. Atque etiam, quum hominis natura morte dissolvitur, ceterarum rerum perspicuum est quo quaeque discedat; abeunt enim illuc omnia, unde orta sunt: animus autem solus nec quum adest nec quum discedit apparet. Iam vero videtis nihil esse morti tam simile quam somnum. Atqui dormientium animi maxime declarant divinitatem suam: multa enim, quum remissi et liberi sunt, futura prospiciunt. Ex quo intelligitur quales futuri sint, quum se plane corporis vinculis relaxaverint. Quare, si haec ita sunt, sic me colitote, ut deum: sin una est interiturus animus cum corpore, vos tamen deos verentes, qui hanc omnem pulchritudinem tuentur et regunt, memoriam nostri pie inviolateque servabitis.' Cyrus quidem haec moriens.

8. *The Last Resource.*

Lacedaemonii Philippo minitanti per litteras, se omnia quae conarentur prohibiturum, quaesiverunt, num se esset etiam mori prohibiturus.

9. *Goodness preferred to Riches.*

Danda omnino opera est ut omni generi satisfacere possimus; sed si res in contentionem veniet, nimirum

Themistocles est auctor adhibendus; qui quum consuleretur, utrum bono viro pauperi, an minus probato diviti filiam collocaret, 'Ego vero,' inquit, 'malo virum qui pecunia egeat, quam pecuniam quae viro.'

10. *Ambition.*

Noctu ambulabat in publico Themistocles, quod somnum capere non posset, quaerentibusque respondebat, Miltiadis tropaeis se e somno suscitari.

11. *A Retort.*

Themistocles fertur Seriphio cuidam in iurgio respondisse, quum ille dixisset, eum non sua sed patriae gloria splendorem assecutum, 'Nec, hercule, si ego Seriphius essem, nobilis, nec tu, si Atheniensis esses, clarus unquam fuisses.'

12. *Gyges' Ring.*

Satis nobis, si modo in philosophia aliquid profecimus, persuasum esse debet, si omnes deos hominesque celare possimus, nihil tamen avare, nihil iniuste, nihil libidinose, nihil incontinenter esse faciendum. Hinc ille Gyges inducitur a Platone: qui, quum terra discessisset magnis quibusdam imbribus, descendit in illum hiatum, aeneumque equum, ut ferunt fabulae, animadvertit, cuius in lateribus fores essent: quibus apertis, hominis mortui vidit corpus magnitudine inusitata, anulumque aureum in digito: quem ut detraxit, ipse induit, (erat autem regius pastor), tum in concilium se pastorum recepit. Ibi quum palam eius anuli ad palmam converterat, a nullo videbatur, ipse autem omnia videbat; idem rursus videbatur, quum in locum anulum

inverterat. Itaque hac opportunitate anuli usus regem dominum interemit, sustulitque quos obstare arbitrabatur: nec in his eum facinoribus quisquam potuit videre. Sic repente anuli beneficio rex exortus est Lydiae. Hunc igitur ipsum anulum si habeat sapiens, nihilo plus sibi licere putet peccare, quam si non haberet. Honesta enim bonis viris, non occulta, quaeruntur.

13. *A Happy Resolution.*

Aratus Sicyonius iure laudatur, qui, quum eius civitas quinquaginta annos a tyrannis teneretur, profectus Argis Sicyonem, clandestino introitu urbe est potitus. Quumque tyrannum Nicoclem improviso oppressisset, sexcentos exsules, qui fuerant eius civitatis locupletissimi, restituit, remque publicam adventu suo liberavit. Sed quum magnam animadverteret in bonis et possessionibus difficultatem, quod et eos quos ipse restituerat, quorum bona alii possederant, egere iniquissimum arbitrabatur, et quinquaginta annorum possessiones moveri non nimis aequum putabat, propterea quod tam longo spatio multa hereditatibus, multa emptionibus, multa dotibus tenebantur sine iniuria, iudicavit neque illis adimi neque his non satisfieri quorum illa fuerant oportere. Quum igitur statuisset opus esse ad eam rem constituendam pecunia, Alexandriam se proficisci velle dixit, remque integram ad reditum suum iussit esse: isque celeriter ad Ptolemaeum, suum hospitem, venit, qui tum regnabat alter post Alexandriam conditam. Cui quum exposuisset patriam se liberare velle, causamque docuisset; a rege opulento vir summus facile impetravit, ut grandi pecunia adiuvaretur. Quam quum Sicyonem attulisset, adhibuit sibi in consilium quindecim principes cum quibus causas cognovit et eorum qui aliena tenebant, et eorum qui sua amiserant: perfecitque aestimandis possessionibus, ut persuaderet aliis

ut pecuniam accipere mallent, possessionibus cederent, aliis, ut commodius putarent numerari sibi quod tanti esset, quam suum recuperare. Ita perfectum est ut omnes, concordia constituta, sine querela discederent. O virum magnum dignumque, qui in nostra republica natus esset! Sic par est agere cum civibus, non, ut bis iam vidimus, hastam in foro ponere et bona civium voci subiicere praeconis. At ille Graecus, id quod fuit sapientis et praestantis viri, omnibus consulendum putavit: eaque est summa ratio et sapientia boni civis, commoda civium non divellere, atque omnes aequitate eadem continere.

14. *Contempt of Pain.*

Pueri Spartiatae non ingemiscunt verberum dolore laniati. Adolescentium greges Lacedaemone vidimus ipsi incredibili contentione certantes pugnis, calcibus, unguibus, morsu denique, quum exanimarentur prius, quam se victos faterentur. Quae barbaria India vastior aut agrestior? In ea tamen gente primum ii qui sapientes habentur nudi aetatem agunt et Caucasi nives hiemalemque vim perferunt sine dolore: quumque ad flammam se applicaverunt, sine gemitu aduruntur. Mulieres vero in India, quum est cuius earum vir mortuus, in certamen iudiciumque veniunt, quam plurimum ille dilexerit: plures enim singulis solent esse nuptae: quae est victrix, ea laeta, prosequentibus suis, una cum viro in rogum imponitur: illa victa maesta discedit. Aegyptiorum morem quis ignorat? quorum imbutae mentes pravitatis erroribus quamvis carnificinam prius subierint, quam ibim aut aspidem aut felem aut canem aut crocodilum violent: quorum etiam si imprudentes quippiam fecerint, poenam nullam recusent. De hominibus loquor. Quid bestiae? Non frigus, non famem, non montivagos atque silvestres cursus lustrationesque patiuntur? non pro suo partu ita propugnant,

ut vulnera excipiant, nullos impetus, nullos ictus reformident? Omitto quae perferant quaeque patiantur ambitiosi honoris causa, laudis studiosi gloriae gratia, amore incensi cupiditatis. Plena vita exemplorum est.

15. *The Value of Memory.*

Apud Graecos fertur incredibili quadam magnitudine consilii atque ingenii Atheniensis ille fuisse Themistocles; ad quem quidam doctus homo atque in primis eruditus accessisse dicitur, eique artem memoriae, quae tum primum proferebatur, pollicitus esse se traditurum; quum ille quaesisset quidnam illa ars efficere posset, dixisse illum doctorem, ut omnia meminisset; et ei Themistoclem respondisse, gratius sibi illum esse facturum, si se oblivisci quae vellet, quam si meminisse docuisset.

16. *The Secret of Eloquence.*

Actio in dicendo una dominatur. Sine hac summus orator esse in numero nullo potest, mediocris hac instructus summos saepe superare. Huic primas dedisse Demosthenes dicitur, quum rogaretur quid in dicendo esset primum, huic secundas, huic tertias. Quo mihi melius etiam illud ab Aeschine dictum videri solet, qui, quum propter ignominiam iudicii cessisset Athenis et se Rhodum contulisset, rogatus a Rhodiis, legisse fertur orationem illam egregiam quam in Ctesiphontem contra Demosthenem dixerat; qua perlecta, petitum est ab eo postridie ut legeret illam etiam quae erat contra a Demosthene pro Ctesiphonte edita: quam quum suavissima et maxima voce legisset, admirantibus omnibus, 'Quanto,' inquit, 'magis admiraremini, si audissetis ipsum!' Ex quo satis significavit, quantum esset in actione, qui orationem eamdem aliam esse putaret, actore mutato.

17. *Tyrants live in Fear.*

Qui se metui volent, a quibus metuentur, eosdem metuant ipsi necesse est. Quid enim censemus superiorem illum Dionysium, quo cruciatu timoris angi solitum? qui, cultros metuens tonsorios, candente carbone sibi adurebat capillum? Quid? Alexandrum Pheraeum quo animo vixisse arbitramur? qui, ut scriptum legimus, quum uxorem Theben admodum diligeret, tamen ad eam ex epulis in cubiculum veniens, barbarum, et eum quidem, ut scriptum est, compunctum notis Threiciis, destricto gladio iubebat anteire; praemittebatque de stipatoribus suis, qui scrutarentur arculas muliebres et ne quod in vestimentis occultaretur telum exquirerent. O miserum, qui fideliorem et barbarum et stigmatiam putaret quam coniugem! Nec eum fefellit. Ab ea est enim ipsa propter pellicatus suspicionem interfectus. Nec vero ulla vis imperii tanta est, quae premente metu possit esse diuturna. Testis est Phalaris, cuius est praeter ceteros nobilitata crudelitas; qui non ex insidiis interiit, ut is quem modo dixi, Alexander; non a paucis, ut hic noster: sed in quem universa Agrigentinorum multitudo impetum fecit. Quid? Macedones nonne Demetrium reliquerunt, universique se ad Pyrrhum contulerunt? Quid? Lacedaemonios iniuste imperantes nonne repente omnes fere socii deseruerunt, spectatoresque se otiosos praebuerunt Leuctricae calamitatis?

18. *True Patriotism unselfish.*

Inventi autem multi sunt qui non modo pecuniam sed vitam etiam profundere pro patria parati essent, iidem gloriae iacturam ne minimam quidem facere vellent, ne republica quidem postulante: ut Callicratidas, qui quum Lacedaemoniorum dux fuisset Peloponnesiaco bello, mul-

taque fecisset egregie, vertit ad extremum omnia, quum consilio non paruit eorum qui classem ab Arginusis removendam, nec cum Atheniensibus dimicandum putabant. Quibus ille respondit, Lacedaemonios, classe illa amissa, aliam parare posse, se fugere sine suo dedecore non posse. Atque haec quidem Lacedaemoniis plaga mediocris: illa pestifera, qua quum Cleombrotus, invidiam timens, temere cum Epaminonda conflixisset, Lacedaemoniorum opes corruerunt.

19. *Theory and Practice.*

Heracleotes Dionysius, quum a Zenone fortis esse didicisset, a dolore deductus est. Nam quum ex renibus laboraret, ipso in eiulatu clamitabat, falsa esse illa, quae antea de dolore ipse sensisset. Quem quum Cleanthes condiscipulus rogaret, quaenam ratio eum de sententia deduxisset, respondit, 'Quia, quum tantum operae philosophiae dedissem, dolorem tamen ferre non possem, satis esset argumenti, malum esse dolorem. Plurimos autem annos in philosophia consumpsi, nec ferre possum: malum est igitur dolor.' Tum Cleanthem, quum pede terram percussisset, versum ex Epigonis ferunt dixisse:

Audisne haec, Amphiarae, sub terram abdite?

Zenonem significabat: a quo illum degenerare dolebat. At non noster Posidonius, quem et ipse saepe vidi, et id dicam quod solebat narrare Pompeius, se, quum Rhodum venisset decedens ex Syria, audire voluisse Posidonium: sed quum audivisset, eum graviter esse aegrum, quod vehementer eius artus laborarent, voluisse tamen nobilissimum philosophum visere: quem ut vidisset et salutavisset honorificisque verbis prosecutus esset molesteque se dixisset ferre, quod eum non posset audire; at ille, 'Tu vero,' inquit, 'potes: nec committam, ut dolor

corporis efficiat ut frustra tantus vir ad me venerit.' Itaque narrabat, eum graviter et copiose de hoc ipso, nihil esse bonum nisi quod honestum esset, cubantem disputavisse: quumque quasi faces ei doloris admoverentur, saepe dixisse, 'Nihil agis, dolor: quamvis sis molestus, numquam te esse confitebor malum.' Omninoque omnes clari et nobilitati labores contemnendo fiunt etiam tolerabiles.

20. *Instances of Contempt of Death.*

Quam me delectat Theramenes! quam elato animo est! Etsi enim flemus quum legimus, tamen non miserabiliter vir clarus emoritur. Qui quum, coniectus in carcerem triginta iussu tyrannorum, venenum ut sitiens obduxisset, reliquum sic e poculo eiecit ut id resonaret: quo sonitu reddito, arridens, 'Propino,' inquit, 'hoc pulcro Critiae,' qui in eum fuerat taeterrimus. Graeci enim in conviviis solent nominare, cui poculum tradituri sint. Lusit vir egregius extremo spiritu, quum iam praecordiis conceptam mortem contineret, vereque ei cui venenum praebiberat mortem est eam auguratus quae brevi consecuta est. Quis hanc animi maximi aequitatem in ipsa morte laudaret, si mortem malum iudicaret? Vadit in eumdem carcerem atque in eumdem paucis post annis scyphum Socrates, eodem scelere iudicum, quo tyrannorum Theramenes. Quae est igitur eius oratio, qua facit eum Plato usum apud iudices, iam morte mulctatum? 'Magna me,' inquit, 'spes tenet, iudices, bene mihi evenire, quod mittar ad mortem. Necesse est enim, sit alterum de duobus; ut aut sensus omnino omnes mors auferat, aut in alium quemdam locum ex his locis morte migretur. Quamobrem, sive sensus exstinguitur morsque ei somno similis est, qui nonnumquam etiam sine visis somniorum placatissimam quietem affert, dii boni! quid lucri est emori! aut quam

multi dies reperiri possunt, qui tali nocti anteponantur? cui si similis futura est perpetuitas omnis consequentis temporis, quis me beatior? Sin vera sunt quae dicuntur, migrationem esse mortem in eas oras, quas qui e vita excesserunt incolunt, id multo iam beatius est, te, quum ab iis qui se iudicum numero haberi volunt evaseris, ad eos venire qui vere iudices appellentur, Minoem, Rhadamanthum, Aeacum, Triptolemum: convenireque eos qui iuste et cum fide vixerint. Haec peregrinatio mediocris vobis videri potest? Ut vero colloqui cum Orpheo, Musaeo, Homero, Hesiodo liceat, quanti tandem aestimatis? Equidem saepe emori, si fieri posset, vellem, ut ea quae dico mihi liceret invenire. Quanta delectatione autem afficerer, quum Palamedem, quum Aiacem, quum alios iudicio iniquo circumventos convenirem? Tentarem etiam summi regis, qui maximas copias duxit ad Troiam, et Ulixi Sisyphique prudentiam: nec ob eam rem, quum haec exquirerem, sicut hic faciebam, capite damnarer. Ne vos quidem iudices, ii qui me absolvistis, mortem timueritis. Nec enim cuiquam bono mali quidquam evenire potest nec vivo nec mortuo, nec umquam eius res a diis immortalibus negligentur. Nec mihi ipsi hoc accidit fortuito. Nec vero ego iis, a quibus accusatus sum aut a quibus condemnatus, habeo quod succenseam, nisi quod mihi nocere se crediderunt.' Et haec quidem hoc modo. Nihil autem melius extremo: 'Sed tempus est,' inquit, 'iam hinc abire me ut moriar, vos ut vitam agatis. Utrum autem sit melius, dii immortales sciunt: hominem quidem scire arbitror neminem.' Nae ego haud paullo hunc animum malim, quam eorum omnium fortunas, qui de hoc iudicaverunt. Etsi, quod praeter deos negat scire quemquam, id scit ipse, utrum melius sit: nam dixit ante. Sed suum illud, nihil ut affirmet, tenet ad extremum. Nos autem teneamus, ut nihil censeamus esse malum, quod sit

a natura datum omnibus, intelligamusque, si mors malum sit, esse sempiternum malum. Nam vitae miserae mors finis esse videtur; mors si est misera, miseriae finis esse nullus potest. Sed quid ego Socratem aut Theramenem, praestantes viros virtutis et sapientiae gloria, commemoro, quum Lacedaemonius quidam, cuius ne nomen quidem proditum est, mortem tanto opere contempserit, ut, quum ad eam duceretur damnatus ab Ephoris et esset vultu hilari atque laeto, dixissetque ei quidam inimicus, 'Contemnisne leges Lycurgi?' responderit: 'Ego vero illi maximam gratiam habeo, qui me ea poena multaverit, quam sine mutuatione et sine versura possem dissolvere.' O virum Sparta dignum! ut mihi quidem qui tam magno animo fuerit innocens damnatus esse videatur. Tales innumerabiles nostra civitas tulit. Sed quid duces et principes nominem, quum legiones scribat Cato saepe alacres in eum locum profectas unde redituras se non arbitrarentur? Pari animo Lacedaemonii in Thermopylis occiderunt, in quos Simonides:

Dic hospes Spartae, nos te hic vidisse iacentes,
Dum sanctis patriae legibus obsequimur.

Quid ille dux Leonidas dicit? 'Pergite animo forti, Lacedaemonii: hodie apud inferos fortasse caenabimus.' Fuit haec gens fortis, dum Lycurgi leges vigebant. E quibus unus, quum Perses hostis in colloquio dixisset glorians, 'Solem prae iaculorum multitudine et sagittarum non videbitis,' 'In umbra igitur,' inquit, 'pugnabimus.' Viros commemoro. Qualis tandem Lacaena? quae quum filium in praelium misisset, et interfectum audisset, 'Idcirco,' inquit, 'genueram, ut esset qui pro patria mortem non dubitaret occumbere.' Esto: fortes et duri Spartiatae: magnam habet vim reipublicae disciplina. Quid? Cyrenaeum Theodorum, philosophum non ignobilem, nonne miramur? cui quum Lysimachus rex crucem minaretur, 'Istis quaeso,'

inquit, 'ista horribilia minitare purpuratis tuis: Theodori quidem nihil interest, humine an sublime putrescat.'

Cuius hoc dicto admoneor, ut aliquid etiam de humatione et sepultura dicendum existimem: rem non difficilem, iis praesertim cognitis, quae de nihil sentiendo paullo ante dicta sunt. De qua Socrates quidem quid senserit, apparet in eo libro in quo moritur: Quum enim de immortalitate animorum disputavisset, et iam moriendi tempus urgeret, rogatus a Critone, quemadmodum sepeliri vellet, 'Multam vero,' inquit 'operam, amici, frustra consumpsi. Critoni enim nostro non persuasi, me hinc avolaturum, neque quidquam mei relicturum. Verumtamen, Crito, si me assequi potueris aut sicubi nactus eris, ut tibi videbitur sepelito. Sed, mihi crede, nemo me vestrum, quum hinc excessero, consequetur.' Praeclare id quidem, qui et amico permiserit, et se ostenderit de hoc toto genere nihil laborare. Durior Diogenes, et is quidem idem sentiens, sed, ut Cynicus, asperius, proiici se iussit inhumatum. Tum amici, 'Volucribusne et feris?' 'Minime vero,' inquit: 'sed bacillum propter me, quo abigam, ponitote.' 'Qui poteris?' illi: 'non enim senties.' 'Quid igitur mihi ferarum laniatus oberit, nihil sentienti?' Praeclare Anaxagoras: qui, quum Lampsaci moreretur, quaerentibus amicis, velletne Clazomenas in patriam, si quid ei accidisset, auferri: 'Nihil necesse est,' inquit: 'undique enim ad inferos tantumdem viae est.' Totaque de ratione humationis unum tenendum est, ad corpus illam pertinere, sive occiderit animus, sive vigeat. In corpore autem perspicuum est, vel exstincto animo vel elapso, nullum residere sensum.

21. *An Heroic Philosopher.*

Audi moriens quid dicat Epicurus, et intellige facta eius cum dictis discrepare. 'Epicurus Hermarcho S. Quum

ageremus,' inquit, 'vitae beatum, et eumdem supremum diem, scribebamus haec. Tanti autem morbi aderant vesicae et viscerum, ut nihil ad eorum magnitudinem posset accedere.' Miserum hominem! Si dolor summum malum est, dici aliter non potest. Sed audiamus ipsum: 'Compensabatur,' inquit, 'tamen cum his omnibus animi laetitia, quam capiebam memoria rationum inventorumque nostrorum. Sed tu, ut dignum est tua erga me et erga philosophiam voluntate ab adolescentulo suscepta, fac ut Metrodori tueare liberos.' Non ego iam Epaminondae, non Leonidae mortem huius morti antepono; quorum alter quum vicisset Lacedaemonios apud Mantineam, atque ipse gravi vulnere exanimari se videret, ut primum dispexit, quaesivit salvusne esset clypeus? Quum salvum esse flentes sui respondissent, rogavit, essentne fusi hostes? Quumque id quoque, ut cupiebat, audivisset, evelli iussit eam qua erat tranfixus hastam. Ita multo sanguine profuso, in laetitia et in victoria est mortuus. Leonidas autem, rex Lacedaemoniorum, se in Thermopylis trecentosque eos, quos eduxerat Sparta, quum esset proposita aut fuga turpis aut gloriosa mors, opposuit hostibus. Praeclarae mortes sunt imperatoriae. Philosophi autem in suis lectulis plerumque moriuntur.

22. *Death better than Life.*

Deorum immortalium iudicia solent in scholis proferre de morte, nec vero ea fingere ipsi, sed Herodoto auctore, aliisque pluribus. Primum Argiae sacerdotis Cleobis et Biton filii praedicantur. Nota fabula est. Quum enim illam ad sollemne et statum sacrificium curru vehi ius esset satis longe ab oppido ad fanum, morarenturque iumenta: tunc iuvenes ii, quos modo nominavi, veste posita, corpora oleo perunxerunt, ad iugum accesserunt. Ita sacerdos advecta in fanum, quum currus esset ductus a filiis, precata

a dea dicitur, ut illis praemium daret pro pietate, quod maximum homini dari posset a deo: post epulatos cum matre adolescentes somno se dedisse: mane inventos esse mortuos. Simili precatione Trophonius et Agamedes usi dicuntur, qui, quum Apollini Delphis templum exaedificavissent, venerantes deum, petierunt mercedem non parvam quidem operis et laboris sui, nihil certi, sed quod esset optimum homini. Quibus Apollo se id daturum ostendit post eius diei diem tertium: qui ut illuxit, mortui sunt reperti. Iudicavisse deum dicunt, et eum quidem deum, cui reliqui dii concessissent, ut praeter ceteros divinaret. Affertur etiam de Sileno fabella quaedam, qui quum a Mida captus esset, hoc ei muneris pro sua missione dedisse scribitur, docuisse regem, non nasci homini longe optimum esse, proximum autem, quam primum mori. Qua est sententia in Cresphonte usus Euripides:

> Nam nos decebat, coetus celebrantis, domum
> Lugere, ubi esset aliquis in lucem editus,
> Humanae vitae varia reputantis mala:
> At, qui labores morte finisset gravis,
> Hunc omni amicos laude et laetitia exsequi.

Simile quiddam est in consolatione Crantoris. Ait enim, Terinaeum quemdam Elisium, quum graviter filii mortem maereret, venisse in Psychomantium, quaerentem quae fuisset tantae calamitatis causa. Huic in tabellis tres huiusmodi versiculos datos:

> Ignaris homines in vita mentibus errant.
> Euthynous potitur fatorum numine leto.
> Sic fuit utilius finiri ipsique tibique.

His et talibus auctoribus usi, confirmant causam rebus a diis immortalibus iudicatam. Alcidamas quidam, rhetor antiquus in primis nobilis, scripsit etiam laudationem mortis, quae constat ex enumeratione humanorum malorum. Cui rationes eae quae exquisitius a philosophis colliguntur

defuerunt; ubertas orationis non defuit. Clarae vero mortes pro patria oppetitae non solum gloriosae rhetoribus sed etiam beatae videri solent. Repetunt ab Erechtheo, cuius etiam filiae cupide mortem expetiverunt pro vita civium: Codrum, qui se in medios immisit hostes, veste famulari, ne posset agnosci, si esset ornatu regio: quod oraculum erat datum, si rex interfectus esset, victrices Athenas fore. Menoeceus non praetermittitur: qui oraculo edito largitus est patriae suum sanguinem. Iphigenia Aulide duci se immolandam iubet, ut hostium sanguis eliciatur suo.

Veniunt inde ad propiora. Harmodius in ore et Aristogiton: Lacedaemonius Leonidas Thebanus Epaminondas vigent. Nostros non norunt, quos enumerare magnum est; ita sunt multi quibus videmus optabiles mortes fuisse cum gloria.

23. *Happiness not in External Goods.*

Socrates, quum esset ex eo quaesitum, Archelaum, Perdiccae filium, qui tum fortunatissimus haberetur, nonne beatum putaret? 'Haud scio,' inquit: 'numquam enim cum eo collocutus sum.

'Ain tu? An tu aliter id scire non potes?'

'Nullo modo.'

'Tu igitur ne de Persarum quidem rege magno potes dicere, beatusne sit?'

'An ego possim, quum ignorem quam sit doctus, quam vir bonus?'

'Quid? tu in eo sitam vitam beatam putas?'

'Ita prorsus existimo, bonos beatos, improbos miseros.'

'Miser ergo Archelaus?'

'Certe, si iniustus.'

Videturne omnem hic beatam vitam in una virtute ponere? Quid vero in epitaphio? quo modo idem?

'Nam cui viro,' inquit, 'ex se ipso apta sunt omnia quae ad beate vivendum ferunt, nec suspensa aliorum aut bono casu aut contrario pendere ex alterius eventis et errare coguntur, huic optime vivendi ratio comparata est. Hic est ille moderatus, hic fortis, hic sapiens, hic, et nascentibus et cadentibus quum reliquis commodis tum maxime liberis, parebit et obediet praecepto illi veteri:

> Neque enim laetabitur umquam nec maerebit nimis,
> Quod semper in se ipso omnem spem reponet sui.'

24. *Bodily Defects compensated.*

Diodotus Stoicus caecus multos annos nostrae domi vixit. Is vero, quod credibile vix esset, quum in philosophia multo etiam magis assidue quam antea versaretur, et quum fidibus Pythagoreorum more uteretur, quumque ei libri noctes et dies legerentur, quibus in studiis oculis non egebat, tum, quod sine oculis fieri posse vix videtur, geometriae munus tuebatur, verbis praecipiens discentibus, unde, quo quamque lineam scriberent. Asclepiadem ferunt, non ignobilem Eretricum philosophum, quum quidam quaereret quid ei caecitas attulisset, respondisse, puero ut uno esset comitatior. Ut enim vel summa paupertas tolerabilis sit, si liceat, quod quibusdam Graecis quotidie: sic caecitas ferri facile possit, si non desint subsidia valetudinum. Democritus, luminibus amissis, alba scilicet et atra discernere non poterat. At vero bona mala, aequa iniqua, honesta turpia, utilia inutilia, magna parva poterat, et sine varietate colorum licebat vivere beate, sine notione rerum non licebat. Atque hic vir impediri etiam animi aciem aspectu oculorum arbitrabatur: et, quum alii saepe quod ante pedes esset non viderent, ille infinitatem omnem peragrabat, ut nulla in extremitate consisteret. Traditum est etiam Homerum caecum fuisse. At eius picturam, non poesin, videmus.

Quae regio, quae ora, qui locus Graeciae, quae species formaque pugnae, quae acies, quod remigium, qui motus hominum, qui ferarum non ita expictus est, ut, quae ipse non viderit, nos ut videremus effecerit? Quid ergo? aut Homero delectationem animi ac voluptatem, aut cuiquam docto defuisse umquam arbitramur? Aut, ni ita se res haberet, Anaxagoras aut hic ipse Democritus agros et patrimonia sua reliquissent, huic discendi quaerendique divinae delectationi toto se animo dedidissent? Itaque augurem Tiresiam, quem sapientem fingunt poetae, numquam inducunt deplorantem caecitatem suam. At vero Polyphemum Homerus, quum immanem ferumque finxisset, cum ariete etiam colloquentem facit eiusque laudare fortunas, quod qua vellet ingredi posset, et quae vellet attingere. Recte hic quidem. Nihilo enim erat ipse Cyclops quam aries ille prudentior.

In surditate vero quidnam est mali? Erat surdaster M. Crassus: sed aliud molestius, quod male audiebat; etiam si, ut mihi videbatur, iniuria. Nostri Graece fere nesciunt, nec Graeci Latine. Ergo hi in illorum, et illi in horum sermone surdi: omnesque nos in iis linguis quas non intelligimus, quae sunt innumerabiles, surdi profecto sumus. At vocem citharoedi non audiunt: ne stridorem quidem serrae tum, quum acuitur: aut grunnitum, quum iugulatur, suis: nec, quum quiescere volunt, fremitum murmurantis maris. Et si cantus eos forte delectant, primum cogitare debent, antequam hi sint inventi, multos beate vixisse sapientes: deinde multo maiorem percipi posse legendis his quam audiendis voluptatem: tum, ut paullo ante caecos ad aurium traducebamus voluptatem, sic licet surdos ad oculorum. Etenim qui secum loqui poterit, sermonem alterius non requiret.

Congerantur in unum omnia, ut idem oculis et auribus captus sit, prematur etiam doloribus acerrimis corporis. Qui primum per se ipsi plerumque conficiunt hominem:

sin forte longinquitate producti vehementius tamen torquent quam ut causa sit cur ferantur, quid est tandem, dii boni! quod laboremus? Portus enim praesto est, mors, aeternum nihil sentiendi receptaculum. Theodorus Lysimacho mortem minitanti, 'Magnum vero,' inquit, 'effecisti, si cantharidis vim consecutus es.' Paullus Persae deprecanti ne in triumpho duceretur, 'In tua id quidem potestate est.'

25. *Wrong never Expedient.*

Sed utilitatis specie in re publica saepissime peccatur, ut in Corinthi disturbatione nostri. Durius etiam Athenienses, qui sciverunt ut Aeginetis, qui classe valebant, pollices praeciderentur. Hoc visum est utile; nimis enim imminebat propter propinquitatem Aegina Piraeeo. Sed nihil quod crudele utile. Est enim hominum naturae, quam sequi debemus, maxime inimica crudelitas. Male etiam, qui peregrinos urbibus uti prohibent eosque exterminant, ut Pennus apud patres nostros, Papius nuper. Nam esse pro cive, qui civis non sit, rectum est non licere: quam legem tulerunt sapientissimi consules, Crassus et Scaevola: usu vero Urbis prohibere peregrinos sane inhumanum est. Illa praeclara, in quibus publicae utilitatis species prae honestate contemnitur. Plena exemplorum est nostra respublica, quum saepe alias, tum maxime bello Punico secundo; quae, Cannensi calamitate accepta, maiores animos habuit quam umquam rebus secundis. Nulla timoris significatio, nulla mentio pacis. Tanta vis est honesti, ut speciem utilitatis obscuret. Athenienses quum Persarum impetum nullo modo possent sustinere statuerentque ut, urbe relicta, coniugibus et liberis Troezene depositis, naves conscenderent libertatemque Graeciae classe defenderent, Cyrsilum quemdam suadentem ut in urbe manerent Xerxemque reciperent lapidibus cooperuerunt. Atque ille utilitatem

sequi videbatur, sed ea nulla erat, repugnante honestate. Themistocles post victoriam eius belli, quod cum Persis fuit, dixit in contione, se habere consilium reipublicae salutare, sed id sciri non opus esse: postulavit, ut aliquem populus daret, quicum communicaret. Datus est Aristides. Huic ille, classem Lacedaemoniorum, quae subducta esset ad Gytheum, clam incendi posse; quo facto frangi Lacedaemoniorum opes necesse esset. Quod Aristides quum audisset, in contionem magna exspectatione venit dixitque, perutile esse consilium quod Themistocles afferret, sed minime honestum. Itaque Athenienses, quod honestum non esset, id ne utile quidem putaverunt; totamque eam rem, quam ne audierant quidem, auctore Aristide repudiaverunt.

26. *Cicero finds the Tomb of Archimedes at Syracuse.*

Archimedis ego quaestor ignoratum ab Syracusanis, quum esse omnino negarent, septum undique et vestitum vepribus et dumetis indagavi sepulcrum. Tenebam enim quosdam senariolos, quos in eius monumento esse inscriptos acceperam, qui declarabant in summo sepulcro sphaeram esse positam cum cylindro. Ego autem, quum omnia collustrarem oculis, (est enim ad portas Achradinas magna frequentia sepulcrorum,) animadverti columellam non multum e dumis eminentem: in qua inerat sphaerae figura et cylindri. Atque ego statim Syracusanis (erant autem principes mecum) dixi, me illud ipsum arbitrari esse, quod quaererem. Immissi cum falcibus multi purgarunt et aperuerunt locum. Quo quum patefactus esset aditus, ad adversam basim accessimus. Apparebat epigramma, exesis posterioribus partibus versiculorum, dimidiatis fere. Ita nobilissima Graeciae civitas, quondam vero etiam doctissima, sui civis unius acutissimi monumentum ignorasset, nisi ab homine Arpinate didicisset.

27. *An unhappy Tyrant.*

Duodequadraginta annos tyrannus Syracusanorum fuit Dionysius, quum quinque et viginti natus annos dominatum occupavisset. Qua pulchritudine urbem, quibus autem opibus praeditam servitute oppressam tenuit civitatem! Atqui de hoc homine a bonis auctoribus sic scriptum accepimus, summam fuisse eius in victu temperantiam, in rebusque gerendis virum acrem et industrium, eumdem tamen maleficum natura et iniustum. Ex quo omnibus, bene veritatem intuentibus, videri necesse est miserrimum. Ea enim ipsa quae concupierat ne tum quidem quum omnia se posse censebat consequebatur. Qui quum esset bonis parentibus atque honesto loco natus (etsi id quidem alius alio modo tradidit) abundaretque aequalium familiaritatibus et consuetudine propinquorum, credebat se eorum nemini, sed iis, quos ex familiis locupletum servos delegerat, quibus nomen servitutis ipse detraxerat, et quibusdam convenis et feris barbaris corporis custodiam committebat. Ita propter iniustam dominatus cupiditatem in carcerem quodammodo ipse se incluserat. Quin etiam, ne tonsori collum committeret, tondere filias suas docuit. Ita sordido ancillarique artificio regiae virgines, ut tonstriculae, tondebant barbam et capillum patris. Et tamen ab his ipsis, quum iam essent adultae, ferrum removit, instituitque ut candentibus iuglandium putaminibus barbam sibi et capillum adurerent. Quumque duas uxores haberet, Aristomachen, civem suam, Doridem autem Locrensem, sic noctu ad eas ventitabat, ut omnia specularetur et perscrutaretur ante. Et, quum fossam latam cubiculari lecto circumdedisset eiusque fossae transitum ponticulo ligneo coniunxisset, eum ipsum, quum forem cubiculi clauserat, detorquebat. Idemque, quum in communibus suggestis consistere non auderet,

concionari ex turri alta solebat. Atque is quum pila ludere vellet (studiose enim id factitabat) tunicamque poneret, adolescentulo tradidisse gladium dicitur. Hic quum quidam familiaris iocans dixisset, 'Huic quidem certe vitam tuam committis,' arrisissetque adolescens, utrumque iussit interfici, alterum, quia viam demonstravisset interimendi sui; alterum, quia dictum id risu approbavisset. Atque eo facto sic doluit, nihil ut tulerit gravius in vita. Sic distrahuntur in contrarias partes impotentium cupiditates. Quum huic obsecutus sis, illi est repugnandum. Quamquam hic quidem tyrannus ipse indicavit quam esset beatus. Nam quum quidam ex eius assentatoribus Damocles commemoraret in sermone copias eius, opes, maiestatem dominatus, rerum abundantiam, magnificentiam aedium regiarum, negaretque umquam beatiorem quemquam fuisse: 'Visne igitur,' inquit, 'Damocle, quoniam haec te vita delectat, ipse eamdem degustare et fortunam experiri meam?' Quum se ille cupere dixisset, collocari iussit hominem in aureo lecto, strato pulcherrime textili stragulo, magnificis operibus picto, abacosque complures ornavit argento auroque caelato. Tum ad mensam eximia forma pueros delectos iussit consistere, eosque nutum illius intuentes diligenter ministrare. Aderant unguenta, coronae: incendebantur odores: mensae conquisitissimis epulis exstruebantur. Fortunatus sibi Damocles videbatur. In hoc medio apparatu fulgentem gladium, e lacunari seta equina aptum, demitti iussit, ut impenderet illius beati cervicibus. Itaque nec pulchros illos ministratores aspiciebat nec plenum artis argentum, nec manum porrigebat in mensam; iam ipsae defluebant coronae: denique exoravit tyrannum, ut abire liceret, quod iam beatus nollet esse. Satisne videtur declarasse Dionysius, nihil esse ei beatum, cui semper aliqui terror impendeat? Atque ei ne integrum quidem erat, ut ad iustitiam remigraret, civibus libertatem et iura redderet: iis enim se adolescens

improvida aetate irretierat erratis, eaque commiserat, ut salvus esse non posset, si sanus esse coepisset. Quanto opere vero amicitias desideraret, quarum infidelitatem extimescebat, declaravit in Pythagoreis duobus illis, quorum quum alterum vadem mortis accepisset, alter, ut vadem suum liberaret, praesto fuisset ad horam mortis destinatam, 'Utinam ego,' inquit, 'tertius vobis amicus ascriberer!' Quam huic erat miserum carere consuetudine amicorum, societate victus, sermone omnino familiari, homini praesertim docto a puero et artibus ingenuis erudito! Musicorum vero perstudiosum accepimus, poetam etiam tragicum: quam bonum, nihil ad rem. In hoc enim genere nescio quo pacto magis, quam in aliis, suum cuique pulchrum est; adhuc neminem cognovi poetam, (et mihi fuit cum Aquinio amicitia,) qui sibi non optimus videretur; sic se res habet: te tua, me delectant mea. Sed, ut ad Dionysium redeamus, omni cultu et victu humano carebat: vivebat cum fugitivis, cum facinorosis, cum barbaris: neminem, qui aut libertate dignus esset aut vellet omnino liber esse, sibi amicum arbitrabatur.

28. *Hunger the best Sauce.*

Darius in fuga, quum aquam turbidam et cadaveribus inquinatam bibisset, negavit umquam se bibisse iucundius. Numquam videlicet sitiens biberat. Nec esuriens Ptolemaeus ederat: cui quum peragranti Aegyptum, comitibus non consecutis, cibarius in casa panis datus esset, nihil visum est illo pane iucundius. Socratem ferunt, quum usque ad vesperum contentius ambularet, quaesitumque esset ex eo quare id faceret, respondisse, se, quo melius caenaret, obsonare ambulando famem. Quid? victum Lacedaemoniorum in philitiis nonne videmus? Ubi quum tyrannus caenavisset Dionysius, negavit se iure illo nigro,

quod caenae caput erat, delectatum. Tum is, qui illa coxerat: 'Minime mirum, condimenta enim defuerunt.' 'Quae tandem?' inquit ille. 'Labor in venatu, sudor, cursus ad Eurotam, fames, sitis: his enim rebus Lacedaemoniorum epulae condiuntur.' Atque hoc non ex hominum more solum, sed etiam ex bestiis intelligi potest, quae, ut quidquid obiectum est, quod modo a natura non sit alienum, eo contentae non quaerunt amplius. Civitates quaedam universae, more doctae, parsimonia delectantur, ut de Lacedaemoniis paullo ante diximus. Persarum a Xenophonte victus exponitur; quos negat ad panem adhibere quidquam, praeter nasturtium. Quamquam si quaedam etiam suaviora natura desideret, quam multa ex terra arboribusque gignuntur, quum copia facili, tum suavitate praestantia! Adde siccitatem quae consequitur hanc continentiam in victu, adde integritatem valetudinis. Confer sudantes, ructantes, refertos epulis, tamquam opimos boves: tum intelliges, qui voluptatem maxime sequantur, eos minime consequi; iucunditatemque victus esse in desiderio, non in satietate. Timotheum, clarum hominem Athenis et principem civitatis ferunt, quum caenavisset apud Platonem eoque convivio admodum delectatus esset, vidissetque eum postridie, dixisse: 'Vestrae quidem caenae non solum in praesentia, sed etiam postero die iucundae sunt.' Quid, quod ne mente quidem recte uti possumus, multo cibo et potione completi? Est praeclara epistola Platonis ad Dionis propinquos, in qua scriptum est his fere verbis: 'Quo quum venissem, vita illa beata, quae ferebatur, plena Italicarum Syracusiarumque mensarum, nullo modo mihi placuit: bis in die saturum fieri, nec umquam pernoctare solum; ceteraque, quae comitantur huic vitae, in qua sapiens nemo efficietur umquam, moderatus vero multo minus. Quae enim natura tam mirabiliter temperari potest?' Quo modo igitur iucunda vita potest esse, a qua absit prudentia, absit

moderatio? Ex quo Sardanapali, opulentissimi Syriae regis, error agnoscitur, qui incidi iussit in busto:

> Haec habeo, quae edi, quaeque exsaturata libido
> Hausit: at illa iacent multa et praeclara relicta.

Quid aliud,' inquit Aristoteles, 'in bovis non in regis sepulcro inscriberes?' Haec habere se mortuum dicit, quae ne vivus quidem diutius habebat, quam fruebatur.

29. '*Man wants but little here below.*'

Scythes Anacharsis potuit pro nihilo pecuniam ducere, nostrates philosophi facere non poterunt? Illius epistola fertur his verbis, 'Anacharsis Hannoni salutem. Mihi amictui est Scythicum tegmen, calciamentum solorum callum, cubile terra, pulpamentum fames, lacte, caseo, carne vescor. Quare ut ad quietum me licet venias. Munera autem ista, quibus es delectatus, vel civibus tuis vel diis immortalibus dona.' Omnes fere philosophi omnium disciplinarum, nisi quos a recta ratione natura vitiosa detorsisset, eodem hoc animo esse potuerunt. Socrates, in pompa quum magna vis auri argentique ferretur, 'Quam multa non desidero!' inquit. Xenocrates, quum legati ab Alexandro quinquaginta ei talenta attulissent, quae erat pecunia temporibus illis, Athenis praesertim, maxima, abduxit legatos ad caenam in Academiam; iis apposuit tantum quod satis esset, nullo apparatu. Quum postridie rogarent eum, cui numerari iuberet: 'Quid? vos hesterna,' inquit, 'caenula non intellexistis, me pecunia non egere?' Quos quum tristiores vidisset, xxx minas accepit, ne aspernari regis liberalitatem videretur. At vero Diogenes liberius, ut Cynicus, Alexandro roganti, ut diceret, si quid opus esset, 'Nunc quidem paullulum,' inquit, 'a sole': offecerat videlicet apricanti. Et hic quidem disputare solebat, quanto regem Persarum vita fortunaque superaret: sibi nihil deesse:

illi nihil satis umquam fore: se eius voluptates non desiderare, quibus numquam satiari ille posset; suas eum consequi nullo modo posse.

30. *Legal Questions.*

Quum Lacedaemoniis lex esset, ut, hostias nisi ad sacrificium quoddam redemptor praebuisset, capitale esset: hostias is qui redemerat, quum sacrificii dies instaret, in urbem ex agro coepit agere. Tum, subito magnis commotis tempestatibus fluvius Eurotas is, qui propter Lacedaemonem fluit, ita magnus et vehemens factus est, ut eo traduci victimae nullo modo possent. Redemptor suae voluntatis ostendendae causa hostias constituit omnes in litore, ut, qui trans flumen essent, videre possent. Quum omnes studio eius subitam fluminis magnitudinem scirent fuisse impedimento, tamen quidam capitis arcessierunt. Intentio est: 'Hostiae, quas debuisti ad sacrificium, praesto non fuerunt.' Depulsio est concessio. Ratio: 'Flumen enim subito accrevit et ea re traduci non potuerunt.' Infirmatio est: 'Tamen, quoniam, quod lex iubet, factum non est, supplicio dignus es.' Iudicatio est: 'Quum in ea re contra legem redemptor fecerit, qua in re studio eius subita fluminis obstiterit magnitudo, supplicione dignus est?'

Necessitudo autem infertur, quum vi quadam reus id quod fecerit fecisse defenditur, hoc modo: Lex est apud Rhodios, ut, si qua rostrata in portu navis deprehensa sit, publicetur. Quum magna in alto tempestas esset, vis ventorum invitis nautis Rhodiorum in portum navim coëgit. Quaestor navim populi vocat. Navis dominus negat oportere publicari. Intentio est: 'Rostrata navis in portu deprehensa est.' Depulsio, concessio. Ratio: 'Vi et necessario sumus in portum coacti.' Infirmatio est: 'Navim ex lege tamen populi esse oportet.' Iudicatio est: 'Quum rostratam navim in

portu deprehensam lex publicarit quumque haec navis invitis nautis vi tempestatis in portum coniecta sit, oporteatne eam publicari.

31. *A Socratic Dialogue.*

Apud Socraticum Aeschinem demonstrat Socrates cum Xenophontis uxore et cum ipso Xenophonte Aspasiam locutam:

'Dic mihi, quaeso, Xenophontis uxor, si vicina tua melius habeat aurum quam tu habes, utrum illius an tuum malis?'

'Illius,' inquit.

'Quid si vestem et ceterum ornatum muliebrem pretii maioris habeat quam tu habes, tuumne an illius malis?'

'Illius vero,' respondit.

'Agesis,' inquit, 'si virum illa meliorem habeat, quam tu habes, utrumne tuum virum malis, an illius?'

Hic mulier erubuit. Aspasia autem cum ipso Xenophonte sermonem instituit.

'Quaeso,' inquit, 'Xenophon, si vicinus tuus equum meliorem habeat quam tuus est; tuumne equum malis, an illius?'

'Illius,' inquit.

'Quid si fundum meliorem habeat quam tu habes, utrum tandem fundum habere malis?'

'Illum,' inquit, 'meliorem scilicet.'

'Quid si uxorem meliorem habeat, quam tu habes, utram malis?'

Atque hic Xenophon quoque ipse tacuit. Post Aspasia:

'Quoniam uterque vestrum,' inquit, 'id mihi solum non respondit, quod ego solum audire volueram, egomet dicam, quid uterque cogitet. Nam et tu mulier optimum virum vis habere, et tu Xenophon uxorem habere lectissimam maxime vis. Quare, nisi hoc perfeceritis, ut neque vir melior, neque femina lectior in terris sit, profecto id semper,

quod optimum putabitis esse, multo maxime requiretis, ut et tu maritus sis quam optimae, et haec quam optimo viro nupta sit.'

Hic quum rebus non dubiis esset assensum, factum est propter similitudinem, ut etiam illud quod dubium videbatur, si quis separatim quaereret, id pro certo propter rationem rogandi concederetur. Hoc modo sermonis plurimum Socrates usus est, propterea quod nihil ipse afferre ad persuadendum volebat, sed ex eo quod sibi ille dederat quicum disputabat, aliquid conficere malebat, quod ille ex eo quod iam concessisset necessario approbare deberet.

NOTES.

1. 1. Roges—utar. This is a conditional sentence, with 'si' omitted in the protasis or conditional clause: it is in full 'si roges—utar.' This is a common construction in Latin, with either ind. or conj. in the protasis, according as they would be used if the 'si' were inserted. E. g. 'Rides, maiore cachinno concutitur' (i. e. 'si rides') Juv. 3. 100. 'Tu quoque magnam Partem opere in tanto, sineret dolor, Icare, haberes' (i. e. 'si sineret dolor') Virg. Ae. 6. 30. In English we usually substitute a question, 'Do you ask, &c.?' Observe that 'utar' is conj. pres., not fut. ind.

Auctore utar Simonide, 'I should follow the example of Simonides.' 'Auctor' from 'augeo,' lit. 'one who makes to grow,' is used for 'an originator' in various senses: here, one whose example originates a particular line of conduct in another.

3. Deliberandi unum diem, 'one day for consideration.'

2. 1. Praeclare accusat, 'blames in admirable terms.'

2. Quod consectetur, 'for courting,' subj. as being virtually oratio obliqua, giving the reason which Philip assigned for his blame.

3. Malum; used as an interjection, expressive of indignation. It is a colloquial expression, more common in Plautus and Terence than elsewhere. It is always used with questions: e. g. Ter. Phorm. 4. 5. 11 'Quid tua, malum, id refert?' 'Plague on you, what's that to you?'

5. 'Id agis ut—sperent?' 'is it your object that the Macedonians should hope?' 'do you want to make the Macedonians hope?'

6. Bene ministrum et praebitorem: supply 'dicit.' 'He is right in using the terms "minister" and "praebitor."'

3. 4. Interdici, here used impersonally with dat. of person, 'patribus,' and abl. of thing, 'bonis.' When used personally, it usually takes, in the act. voice, (1) a dat. of person and acc. of thing, as, 'feminis purpurae usum interdicemus?' 'shall we forbid ladies to wear scarlet?' Liv. 34. 7: (2) sometimes the same construction as here, as, 'Ariovistus omni Gallia Romanis interdixisset' Caes. B. G. 1. 46. Translate, 'as fathers who mismanage their property are usually deprived of the control of it.' Observe that 'solet' with an impersonal verb becomes also impersonal.

9. Sententiis iudicum, 'by the votes of the jury': the 'iudices' at Rome, and, in some respects, the δικασταί at Athens, who are here meant by 'iudices,' corresponded more nearly to our own jurymen than to judges. See Dict. of Ant. v. Iudex.

4. 1. Phintiam. This is the more correct form of the name, which is

more generally given as Pythias. Damon and Pythias are proverbial instances of true friendship. They are quoted, along with the other classical instances, in the following passage from Scott's Fortunes of Nigel, ch. 16: 'You seem to have imagined, my lord, that you and I were Pylades and Orestes—a second edition of Damon and Pythias—Theseus and Pirithous at the least.' The student of the Bible will add to these David and Jonathan.

4. Commendandorum suorum causa, 'that he might commit his family to the protection of others.'

5. Vas factus est alter eius sistendi, 'the other became bail for his appearance.' 'Sistere,' as a legal term, is either 'to cause to appear,' or, in a middle sense, 'to put in an appearance.'

5. 1. Oeconomico, 'The Householder.' A treatise by Xenophon on the management of a household, and of property generally.

4. Venisset ad eum Sardis. Observe the difference of the Latin and English idiom. We say, 'came to him at Sardis': the Latin is, literally. 'came to him to Sardis.'

5. A sociis. By 'socii' here are meant the Peloponnesian league against Athens. Towards the close of the Peloponnesian war, 407 B.C., Lysander was sent from Sparta to take the command on the coast of Asia, to oppose Alcibiades, who was at the head of the Athenian forces. He was an officer of great diplomatic talents, and was especially commissioned to gain the favour of Cyrus, brother of Artaxerxes, king of Persia, who was then in supreme command on the coast of Asia Minor.

9. Quincuncem. 'Quincunx' (= 'quinque unciae,' or twelfth parts of an 'as') is used here for a common method of planting trees, whereby the alternate rows were placed opposite the centre of the space between those in the preceding and following ones, so that they resembled the 'five' on dice, thus, ⁙ The name is said to be taken from V, the Roman five, half the above figure in any direction being in the form of V.

Subactam. 'Subigere' was a regular agricultural term for 'working the soil,' as we should say, so as to pulverise it. It is used in Virg. G. 1. 125 'Ante Iovem nulli subigebant arva coloni,' where it is not to be regarded as a poetical metaphor.

12. Descripta, 'arranged.' 'Describo' is used of any orderly arranging or classifying. Livy, 1. 42, applies it to Servius Tullius' division of the people, 'Classes centuriasque et hunc ordinem ex censu descripsit.' So Cicero, de Rep. 2. 8, of Romulus, 'Populum in tribus tres curiasque triginta descripserat.'

14. Istarum arborum, 'the trees you see.' 'Iste' must always have some reference to the 2nd person, which it is well to express in construing.

6. 5. Ludis, 'at the games,' an abl. of time.

8. Consederant, an indicative in oratio obliqua, because the clause to which it belongs is an explanation added by the writer, and so a sort of parenthesis.

7. 5. Eumdem esse, 'that I equally exist.'

6. Creditote. Observe the future force. The longer form of the imperative has always some distinct reference to future time, and it is on this account that it is used in laws, wills, and other like documents, not because it conveys a stronger command. It is used in this passage because Cyrus is referring to the time after his death.

Etiam si nullum videbitis, 'even though you do not see me at all.'

20. Remissi, 'released,' i. e. as explained by what follows, 'corporis vinculis.'

24. Hanc omnem pulchritudinem, 'all the beauties we see around us,' 'this beautiful world of ours.'

8. 1. Philippo minitanti, an anacoluthon. Cicero puts this in the dat. as if he were going to use 'responderunt'; then, as their reply was in the form of a question, he substitutes 'quaesiverunt,' which is equivalent to 'responderunt quaerendo.'

9. 1. Omni generi satisfaciamus, 'do our duty to all classes.'

10. 2. Posset, in subj. mood, because it states the reason which Themistocles gave, and so is virtually oratio obliqua.

11. 1. Seriphio, 'a native of Seriphus.'

4. Nobilis; i. e. 'umquam fuissem.'

12. 1. Satis, 'thoroughly.'

4. Incontinenter, 'intemperate.'

11. Palam, a substantive. 'Pala' is the part of a ring in which the stone is set, the 'bezel.'

12. Converterat. Observe 'quum' with plup. ind. here, and with inverterat below, expressing an action frequently repeated. Translate quum, 'as often as.'

13. In locum, 'into its proper place.' 'Locus' is similarly used in Hor. Od. 4. 12, 28 'Dulce est desipere in loco.'

18. Si habeat—putet. Observe the difference of the two conditional clauses. The first, with present subjunctives, is a mere supposition, 'Even if a wise man had this ring, he would not think,' &c.; in the second the imperfect subjunctive is used, because if the first supposition were a fact, the second would be an impossible one.

19. Honesta enim—quaeruntur, 'for the good man seeks to do what is right, not to hide what he does.'

13. The story here told of Aratus will be best understood from the account given of it in Thirlwall, Hist. of Greece, ch. 61.

4. Quum improviso oppressisset, 'having surprised and overpowered.'

9. Quinquaginta annorum possessiones moveri, 'that fifty years' occupation should be disturbed.' 'Possessio' in Roman law is 'the actual enjoyment of property,' without implying ownership. 'Possessionibus' above must be translated 'estates,' though it implies that the strict right of ownership did not belong to them.

10. Propterea quod, &c., 'because in this long interval many of the properties had come to be held rightfully, by inheritance, or purchase, or in dowry.'

13. Illis—his. Observe that the rule that '"hic" refers to the latter of two objects, "ille" to the former,' is by no means universal. It always refers to the nearest, but sometimes not to the nearest in position, but in thought. So here 'his' refers to the restored exiles, who were mentioned first, probably because they were 'nearer' in thought to Aratus, as being the especial objects of his legislation. See another instance in De Am. 2. 10 'Cave Catoni anteponas ne istum quidem ipsum, quem Apollo sapientissimum iudicavit: hujus enim (Catonis) facta, illius (Socratis) dicta laudantur.'

16. Rem integram, 'and desired that the matter should be left open till his return.' 'Integer,' derived from 'in' and 'TAG-' the root of 'tango,' is literally 'untouched,' and so here 'undecided.' So Cic. Phil. 1. 10 'loquor de legibus promulgatis, de quibus est integrum vobis,' 'about which you can still do as you like.'

17. Ptolemaeum. This was Ptolemy, surnamed Philadelphus, the second of the Macedonian line of kings of Egypt.

20. Grandi pecunia, 150 talents, about £36,500.

21. Adhibuit sibi in consilium, 'joined in commission with himself.'

24. Perfecit—aliis, 'by valuing the estates, he succeeded in persuading some,' &c.

26. Quod tanti esset, 'a fair price.'

29. Sic par est agere cum civibus, 'this is the right way to deal with fellow-countrymen.'

30. Bis iam vidimus: first by Sulla, then by Julius Caesar. In less than a year after this was written Cicero was himself included among the 'Proscripti' by Antony and Octavianus.

Hastam in foro ponere. A spear was the sign of an auction. The property of the 'proscripti' was confiscated and sold.

33. Eaque est—continere, 'and it is the main object and the highest wisdom of a good citizen not to separate the interests of his countrymen, but to unite all under one impartial rule.'

14. 5. Barbaria, 'savage country.' The termination '-ia' in this word corresponds to our '-dom,' as heathendom, Christendom. Cp. Hor. Ep. 1. 2, 7 'Graecia barbariae lento collisa duello.'

7. Caucasi. Not the mountains generally known by that name, but Caucasus Indicus, the Hindoo Coosh, the chain of mountains north of Cabool.

12. Prosequentibus suis, 'escorted by her friends.'

13. Aegyptiorum morem. For the veneration of the Egyptians for particular kinds of animals cp. Hdt. 2. 65–76.

14. Pravitatis erroribus, 'with the delusions of a false belief': 'pravus,' literally 'crooked,' 'distorted,' then metaphorically applied to what is either false in doctrine or vicious in practice. Cp. the French 'tort.'

15. Quamvis carnificinam, 'any degree of torture.'

17. Imprudentes, 'unawares,' 'unintentionally.' The antecedent to 'quorum' is to be found not in the substantives preceding, but in the sentence, 'If any one is guilty of any of these injuries:' so that 'quorum' = not 'et horum animalium,' but 'et horum animalium violandorum.'

20. Lustrationes: cp. Hor. Od. 3. 25, 11 'pede barbaro Lustratam Rhodopen.'

21. Excipiant, 'encounter.'

15. 4. Artem memoriae, 'an artificial system of memory.'

Proferebatur, 'was being published.'

5. Traditurum, 'would teach him.'

6. Ut omnia meminisset. Understand 'effecturum esse,' 'that it would enable him to remember anything.'

9. Docuisset, 'had offered to teach him': he does not appear to have accepted the man's offer,

16. 1. Actio 'delivery': not so limited a word as 'action' with us. 'Actor' is used at the end of the passage for 'speaker' (properly 'pleader,' 'is qui causam agit'), and so 'actio' is the delivery of a speech, with all its accompaniments of tone, look, gesture.

Una dominatur, 'predominates over everything else.'

2. Esse in numero nullo potest, 'cannot be held in any account.' So λόγος is used in Greek, especially by Herodotus, cp. 1. 120 *λόγου οὐδενὸς γινόμεθα*. 3. 50 *τοῦτο τὸ ἔπος ἐν οὐδενὶ λόγῳ ἐποιήσατο*. 3. 120 *σὺ ἐν ἀνδρῶν λόγῳ*; 'are you a man?'

3. Primas, secundas, tertias; understand 'partes,' 'the first, second, third place.' Demosthenes' emphatic form of expression has been often imitated; the most famous instance perhaps is that of Danton, the Jacobin leader in the French Revolution, when, describing the qualities required in a revolution, he says, 'Il nous faut de l'audace et encore de l'audace et toujours de l'audace.'

5. Quo—solet, 'and so Aeschines' well-known saying always ('solet') seems to me all the better.' 'Quo' = 'et eo,' and is ablative of measure after the comparative.

6. Propter ignominiam iudicii, 'on account of the disgrace which he incurred by the result of the trial.' Aeschines, in the action which he brought against Ctesiphon, did not get a fifth part of the votes, the result of which was, that he incurred a fine of 1000 drachmae, and also partial *ἀτιμία*, being deprived of the right of appearing as accuser again. 'Iudicii' is gen. of the object.

11. A Demosthene; this was the famous speech known as the De Corona.

17. 1. Qui se—necesse est, 'those who choose to make themselves feared, must, in their turn, fear those by whom they are feared.'

2. Quid has no construction in the sentence, a second interrogative, 'quo,' having superseded it. We may supply in thought 'fecisse,' or some such word.

2. Superiorem illum Dionysium, 'the famous Dionysius the Elder.'

5. Quid? is constantly used by Cicero as a form of transition, especially in a string of instances, as here. It may be translated 'again.'

8. Compunctum notis Threiciis, 'tattooed like a Thracian.'

13. Nec eum fefellit, i.e. 'uxor,' 'nor was he wrong in his suspicions.'

14. Pellicatus, 'unfaithfulness.'

17. Non ex insidiis. He is said to have been stoned to death by the people of Agrigentum, who rose suddenly against him.

18. Hic noster, Julius Caesar. This was written in the year of Caesar's death.

20. Demetrium. Demetrius Poliorcetes, son of Antigonus, who got possession of the throne of Macedonia in the contests among Alexander's generals.

18. 2. Iidem, 'and yet would not make even the slightest sacrifice of glory.' 'Idem' is equivalent to an adversative particle, like 'tamen,' when the two things mentioned are apparently inconsistent.

12. Invidiam timens. Cicero here adopts Xenophon's account of the battle of Leuctra (Xen. Hell. 6. 4, 5), that Cleombrotus fought, against his own better judgment, for fear his enemies should accuse him of secretly favouring the Thebans. There does not seem to be any real foundation for the charge, which Xenophon was led to make through his partiality for the Spartans. See Thirlwall, vol. 5, ch. 28.

19. 1. Zenone. Zeno, the founder of the Stoic school of philosophy, taught that pain was no evil.

2. Deductus est; i.e. 'de sententia,' as below, 'was converted.' Other readings are 'devictus' and 'dedoctus': the last perhaps gives the happiest sense, 'was taught the opposite lesson.' 'A dolore': the preposition is used because pain is, so to speak, personified, and regarded as the agent rather than the instrument, to make a more exact antithesis to 'a Zenone' in the previous clause.

7. Dedissem, esset. The moods and tenses are here remarkable; they are the forms of oratio obliqua, yet the person of 'dedissem' is that of oratio recta. Dionysius must be considered to be giving in a sort of oratio obliqua his own thoughts when he abandoned Zeno's theory, and 'satis esset' is equivalent to 'censebam satis esse.'

11. Epigonis. A play of Aeschylus: the line is not extant in the Greek. Cicero substitutes for it a line from a translation by Attius, a Roman poet. Cleanthes applies the verse to Zeno, who was dead.

13. Significabat, 'alluded to.'

20. Honorificis verbis prosecutus esset, 'had addressed him in complimentary terms.' 'Prosequor' is literally 'to accompany or attend as a mark of respect.'

22. Committam, 'will I allow.'

26. Quasi faces doloris admoverentur, 'when he was tortured by pain.' The metaphor can hardly be kept in English. 'Admovere,' 'to apply.' Applying lighted torches was a form of torture.

28. Omnino omnes, 'in fact it is always the case that:' clari et nobilitati dolores, 'great and notorious sufferings.'

20. 4. Obduxisset, 'had quaffed off.' He drank the poison as if he were quenching his thirst with a pleasant draught. 'Obduco' is literally 'to draw over': 'sibi' is here to be supplied with it, the expression implying to take not a mere sip, but a long draught, so as to 'deluge himself' with it, as we might say. Cp. Virgil's expression, Ae. 1. 739

'Tum Bitiae dedit increpitans. Ille impiger hausit
Spumantem pateram, et pleno se proluit auro.'

5. Sic e poculo eiecit ut id resonaret. As if he were engaged in the game called *κότταβος*. (See Dict. of Ant. 'Cottabus.')

6. Propino, 'I drink to the health of Critias the handsome.' Cf. Xen. Hell. 2, 3, 56 *ἐπεὶ ἀποθνήσκειν ἀναγκαζόμενος τὸ κώνειον ἔπιε, τὸ λειπόμενον ἔφασαν ἀποκοτταβίσαντα εἰπεῖν αὐτὸν, Κριτίᾳ τοῦτ' ἔστω τῷ καλῷ.*

9. Conceptam mortem, 'the seeds of death.'

10. Cui praebiberat, 'to whose health he had drunk.' 'Praebibo' is coined by Cicero as a translation of the Greek *προπίνειν*.

14. In eumdem scyphum, 'to drink the same cup.' 'Vadit' is used with 'scyphum' by a zeugma. Poison was the regular form in which sentence of death was carried out at Athens.

15. Eodem scelere—Theramenes, 'by as unjust a sentence of his judges as that of the thirty tyrants on Theramenes.'

16. Plato. The speech here put into the mouth of Socrates is translated by Cicero from Apol. Soc. 32.

19. Necesse est—duobus, 'for one of two things must be the case.'

21. Migretur, impersonal, 'one removes.'

24. Quid lucri, 'how great a gain,' gen. of quantity, or acc. to Lat. Primer 'genitivus rei dimensae.'

29. Iam. The force of 'iam' is, 'we come now, when we reach this alternative, to what is much happier.'

33. Cum fide, 'with honour.' In the Greek, *εὐόρκως*.

Mediocris, 'as but a small blessing.'

39. Tentarem, referring to his habit of cross-questioning all who laid claim to wisdom, to prove to them that they were not really wise. He had mentioned this earlier in his Defence as one of the chief causes of the ill-will against him, which had led to his being brought to trial and condemned. A good instance of Socrates' method, with Cicero's comment on it, may be seen below, § 31.

43. Absolvistis, 'voted for my acquittal.' A majority only of the jury ('iudices') was required.

45. Eius res, 'his interests.'

53. Neminem. Observe the emphasis on this word from its being kept till last.

57. Suum illud, nihil ut affirmet, 'his wonted way of asserting nothing.' One form of what is called Socrates' irony.

68. Ego vero—habeo, 'Nay, I thank him much.'

69. Qui multaverit, 'for inflicting.' 'Qui' causal, and therefore followed by subj.

71. Ut mihi—videatur, 'so that I for my part think that one who showed so brave a spirit must have been wrongly condemned,' literally, 'condemned though innocent.'

73. Quid nominem, 'Why should I mention?'

77. Simonides. The distich is given in Hdt. 7. 228

ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι τῇδε
κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.

81. Apud inferos, 'in the other world.'

83. Unus. Herodotus, 7. 226, tells the anecdote, and gives his name, Dieneces. The other was, according to him, not a Persian but a Trachinian, one of the inhabitants of the neighbourhood, who had seen the Persian host.

88. Genueram. The plup. tense connects what the mother says with the son's death. 'It was quite right that he should die, I had given him birth for the very purpose, that,' &c.

89. Esto, 'granted, you will say,' introduces a supposed objection, that this contempt of death was peculiarly fostered by the stern discipline of Spartan education, which is answered by the instance of Theodorus: cp. Virg. Ae. 4. 35.

90. Quid, 'well then.'

92. Rex: of Thrace. Lysimachus was one of Alexander the Great's generals, who secured the throne of Thrace, in the division of Alexander's empire after his death.

93. Istis purpuratis tuis, 'your scarlet-clad courtiers.'

96. Rem, in apposition with 'aliquid—dicendum.'

97. De nihil sentiendo, 'of the fact that no feeling remains after death.' 'Nihil sentire' is to be regarded as a sort of compound verb, and so 'nihil sentiendo' is the ablative of the verbal substantive. Except for some special reason the gerundive construction is always used with prepositions, if the verb is transitive.

99. In quo moritur, 'in which his death is described.' The 'Crito' of Plato.

101. Urgeret, 'was close at hand': used here absolutely. The full expression would be 'urgeret eum,' 'was pressing hard upon him.'

102. Multam vero—consumpsi, 'why, I have wasted a deal of pains to no purpose.' Socrates had been arguing that a man's real self was his soul, which left the body at death.

105. Assequi, 'catch.'

106. Sepelito. Observe the future imperative. See note on § 7.

107. Praeclare: supply 'dicit.' 'This was well said of him, for he ('qui,' with subj.) both gave his friend permission, and showed that he did not trouble himself about the matter at all.'

109. Et is quidem—asperius, 'with the same conviction, but, as was natural in a Cynic philosopher, more coarsely expressed.'

112. Minime vero, 'oh no.'

113. Ponitote, future imperative, 'you shall put.'

113. Qui, old ablative, 'how?'

116. Si quid ei accidisset. A common euphemism for 'if he died': more fully, 'si quid mihi humanitus accidisset' Cic. Phil. 1. 4. *πάσχω* is used in the same way in Greek: *Μαρδονίου, ἤν τι πάθῃ, λόγος οὐδεὶς γίνεται* Hdt. 8. 102.

117. Undique enim—viae est, 'it is the same distance to the other world from all points.'

21. 2. Cum dictis: with his doctrine that pain was the greatest evil.

S. stands for salutem, with which supply 'dicit.' This is a regular formula for the beginning of a letter. Sometimes a longer form is used, S. P. D. 'salutem plurimam dicit.'

3. Ageremus—scribebamus—aderant. Observe the tenses. As a considerable interval usually elapsed between the writing and the receiving of a letter, it was usual with the Romans for the writer to employ the tenses which would be suitable to the time when the letter was read. The English idiom will require them to be altered to the present. 'I am writing this on the last day of my life, a very happy one. I have such terrible sufferings,' &c.

6. Compensabatur—capiebam: the same tenses, to be changed in English into the present.

8. Rationum, 'theories.'

10. Metrodori. Metrodorus had been a favourite disciple and intimate friend of Epicurus, and had died before him.

11. Iam, 'after this.'

14. Salvusne esset clypeus. To lose the shield in battle was a great disgrace, the shield being usually lost by being thrown away by those who fled.

16. Essentne fusi hostes. Englishmen will compare the scene of Nelson's death, and that of General Wolfe at the taking of Quebec, A.D. 1759. 'For some moments he lay motionless, with no other sign of life than heavy breathing or a stifled groan. All at once an officer who stood by exclaimed, "See how they run!" "Who run?" cried Wolfe, eagerly raising himself on his elbow. "The enemy," answered the officer; "they give way in all directions." "Then God be praised," said Wolfe, after a short pause; "I shall die happy." These were his last words; he again fell back, and turning on his side, as if by a sudden convulsion, expired.' Mahon's History of England, vol. 4, chap. 35.

21. Quum esset proposita, 'when he had before him the choice of.'

24. Lectulis. The diminutive here suggests the idea of the ordinary character of such deaths, as compared with those of great heroes on the field of battle.

22. 1. In scholis, 'in the lecture-rooms of philosophers.' *σχολή*, literary leisure, was used first for 'learned discussion,' 'philosophy,' and then

secondly for the place where such subjects were taught, because all such pursuit of literature was looked on by the Greeks as the occupation of leisure time, which was spared from the real business of life, the duties of a citizen.

3. Cleobis et Biton. This story is told by Solon to Croesus in Hdt. I. 31.

5. Ius esset, 'it was the proper thing.'

9. Precata, inf. mood, 'esse' to be supplied.

10. Pietate, 'their act of filial duty.'

13. Usi, inf. mood, as 'precata' above.

16. Nihil certi, 'asking for no definite reward.'

18. Post eius diei diem tertium, 'three days from that time,' a sort of attraction for 'die tertio post eum diem,' like 'ante diem tertium Kalendas' for 'die tertio ante Kalendas.'

22. Hoc muneris, gen. of quantity or 'rei dimensae,' according to Lat. Primer.

23. Non nasci. Cp. Soph. Oed. Col. 1225

μὴ φῦναι τὸν ἅπαντα νι-
-κᾷ λόγον· τὸ δ', ἐπεὶ φανῇ
βῆναι κεῖθεν ὅθεν περ ἥ-
κει, πολὺ δεύτερον ὡς τάχιστα.

And Hdt. I. 31, in the story of Cleobis and Biton: *διέδεξέ τε ἐν τούτοισι ὁ θεὸς, ὡς ἄμεινον εἴη ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζώειν.*

25. In Cresphonte. The lines of Euripides are

ἐχρῆν γὰρ ἡμᾶς σύλλογον ποιουμένους
τὸν φύντα θρηνεῖν, εἰς ὅσ' ἔρχεται κακά,
τὸν δ' αὖ θανόντα, καὶ πόνων πεπαυμένον
χαίροντας εὐφημοῦντας ἐκπέμπειν δόμων.

Cp. Herodotus' account of the Trausi, a Thracian tribe: *τὸν μὲν γενόμενον περιϊζόμενοι οἱ προσήκοντες ὀλοφύρονται, ὅσα μιν δεῖ ἐπεί τε ἐγένετο ἀναπλῆσαι κακὰ, ἀνηγεόμενοι τὰ ἀνθρωπήϊα πάντα πάθεα· τὸν δ' ἀπογενόμενον παίζοντές τε καὶ ἡδόμενοι γῇ κρύπτουσι, ἐπιλέγοντες ὅσων κακῶν ἀπαλλαχθεὶς, ἔστι ἐν πάσῃ εὐδαιμονίῃ.*

32. Terinaeum: of Terina, a Greek city on the west coast of Bruttii.

33. Psychomantium, *ψυχομαντεῖον*, a place where the spirits of the dead were conjurerd up.

39. Rebus, 'by acts,' not merely by words.

43. Exquisitius, 'very elaborately.'

46. Repetunt ab Erechtheo, 'they go back to Erechtheus.' This was Erechtheus the Second, king of Athens. When an oracle demanded the sacrifice of one of his four daughters, in a war with Eleusis, they all four sacrificed themselves.

48. Codrum is to be regarded as depending on some word like 'memorant,' implied from the 'repetunt' above.

51. Menoeceus. In the war of 'the Seven against Thebes,' the

prophet Tiresias declared that the Thebans would conquer if Menoeceus sacrificed himself for his country, which he did.

56. Nostros: the Roman heroes.

23. 2. Haberetur. The mood implies that it was part of the question, not an explanation put in by the writer. The question was whether Archelaus, being in general estimation 'fortunatissimus,' the luckiest of men, was not proved thereby to be 'beatus,' truly happy.

5. Ain tu, i. e. 'aisne,' 'do you say so?' i. e. 'what do you mean?' *τί δαί*; in Plato.

9. An ego possim, one half of a conditional sentence, the other, 'si tentem,' or some such phrase, being implied. 'How could I?'

16. In epitaphio, 'in his funeral oration.' 'The Menexenus' of Plato, from which this is quoted, contains a funeral speech which Socrates relates as having been spoken by Aspasia, but which contains his own sentiments. The previous dialogue is translated from Plato's 'Gorgias.'

17. Cui—comparata est, 'the man who has everything which tends to make life happy attached to himself, instead of their being dependent on the good or bad fortune of others, and so obliged to follow what happens to others and shift with them, this man has attained the true method of living well.'

21. Ille moderatus, 'the true good man,' the man who hits the golden mean. 'Moderatus' is the translation of the Greek *σώφρων*.

Et nascentibus et cadentibus, 'whether they come or go.'

25. Spem sui, 'hopes for himself.'

24. 1. Diodotus was a friend of Cicero's, and lived with him. He died in Cicero's house, and left him his property.

2. Esset: the conditional clause is omitted. 'Si quis diceret' or some such clause is implied.

Quum—tum, 'not only—but also.'

3. Fidibus uteretur, 'played on the lyre.' Music occupied an important place in the training of the disciples of Pythagoras, and many of their speculative theories and moral doctrines were founded on the laws of harmony.

6. Geometriae munus tuebatur, 'he taught geometry,' 'was a professor of geometry.'

7. Unde, quo, 'from what point and to what point?'

8. Asclepiadem. Nothing is known of him beyond what Cicero mentions here.

10. Puero ut uno esset comitatior, 'that he had one boy more to attend on him,' i. e. than he would have had otherwise. Literally, 'that he was more attended by (in the degree of) one boy.' 'Puero' is 'ablativus mensurae,' or as it is also called, of quantity or of difference. It is to be carefully distinguished from the abl. of comparison.

11. Sit si liceat, 'would be, if it were allowed.' The full sentence would be 'si liceat id facere quod licet quibusdam Graecis.' He means begging.

13. Valetudinum. The plural is rare. It means different kinds of ill-health, 'infirmities.' 'Subsidia valetudinum' means 'contrivances to relieve our infirmities.'

14. Scilicet, 'no doubt,' 'it is true,' expresses the granting of something which, as far as it goes, is against the writer's or speaker's argument.

15. Bona mala, 'good from evil.' The conjunction is omitted by a common Latin idiom between pairs of opposites.

17. Notione rerum, 'knowledge.'

20. Nulla in extremitate consisteret, 'was bounded by no horizon.'

22. Eius picturam non poesin videmus, 'his writings are rather pictures that we see than poems.'

29. Hic ipse, 'the man we are speaking of.'

35. Eiusque laudare fortunas. There are no words exactly to this effect in the words which Homer puts into the mouth of Polyphemus, but Cicero need mean no more than that the speech implies and suggests the contrast which he draws.

39. Surdaster, 'slightly deaf,' 'hard of hearing.' The termination '-aster' is more commonly used with names of trees or plants to signify the inferior or wild kinds of them, as 'oleaster,' the wild olive. It is apparently a kind of diminutive in either sense.

M. Crassus, the triumvir.

40. Male audiebat. There is a play on the words here, 'male audiebat' might mean the same as 'erat surdaster'; but it also means—and this is what Cicero means to imply—'he had a bad reputation,' literally, 'he was ill spoken of.' Cp. Hor. Ep. 1. 7, 38

'Rexque paterque
Audisti' (you have been called by me).

And 1. 16, 17

'Tu recte vivis si curas esse quod audis'
(if you take care to be what you are said to be).

So *ἀκούειν* and *κλύειν* are used in Greek.

41. Nostri, 'our countrymen.'

Graece nesciunt, 'don't understand Greek.' Supply 'loqui.'

44. At, 'but, you will say.' Stating an objection in order to answer it. More usually expressed by 'at enim.'

51. Caecos ad aurium traducebamus voluptatem, 'we said that the blind could enjoy the pleasures of hearing;' literally, 'we transferred the blind to the pleasures of hearing,' that is, 'said that they could go to the pleasures of the one sense instead of those of the other of which they were deprived.'

56. Qui primum—hominem, 'in the first place, these of themselves put an end to life.' 'Conficiunt,' as we should say, 'settle the man.'

57. Tamen. Inserted because naturally the pains would not be both acute and chronic.

59. Quid est tandem quod laboremus? 'What reason is there on earth why we should be at a loss what to do?'

60. Nihil sentiendi. See above on § 20.

63. In tua potestate. He means that Perses could escape the disgrace of being led in triumph by putting an end to his own life. Perses was the last king of Macedonia, who was defeated by Aemilius Paullus at the battle of Pydna, 168 B.C.

25. 1. Sed utilitatis—peccatur, 'but it is in matters of state that wrong is most often done on a false plea of expediency.' 'Re publica' is not used here in its more ordinary sense for the state itself.

2. In Corinthi disturbatione nostri, 'when we demolished Corinth.' 'Corinthi' and 'nostri' (gen. of 'nos') are both dependent on 'disturbatione,' 'nostri' being the gen. of the subject, 'Corinthi' of the object. If turned into a sentence it would be 'Nos disturbavimus Corinthum.' Cicero is referring to the capture and destruction of Corinth by Mummius, 146 B.C., when all its works of art were carried off to Rome.

Durius: supply 'egerunt.'

4. Nimis imminebat Aegina Piraeeo. Pericles used to call Aegina the eyesore of the Peiraeus, ἡ λήμη τοῦ Πειραιέως. The Aeginetans were for long rivals of Athens at sea.

8. Exterminant, 'expel them from their territories,' the literal sense of the word, from 'ex' and 'terminus.' He is referring to such measures as the Spartan ξενηλασία, a sort of 'alien act.'

9. Pennus. M. Junius Pennus in 126 B.C. being tribune of the plebs, brought forward a 'lex de peregrinis' or 'alien act' ordering all foreigners to leave Rome, which was opposed by C. Gracchus, but carried. Papius. C. Papius proposed a similiar law in 65 B.C.

Nam is elliptical, that for which it gives the reason being omitted. The Lex Papia contained a clause inflicting punishment on those who had assumed the franchise without any real claim, and this Cicero considers just. He means therefore, 'I do not mean to find fault with Papius' law altogether, for,' &c.

9. Esse pro cive—licere, 'it is right to forbid any one who is not really a citizen to use the rights of a citizen.'

12. Inhumanum, 'uncivilised.'

13. Illa praeclara, i. e. 'sunt,' 'those are noble actions.'

Prae, 'in comparison with.'

19. Obscuret, 'eclipses.'

22. Cyrsilum. Herodotus does not mention this story, but (9. 5) he tells a similar story of one Lycidas being stoned to death for proposing to accept terms offered by Mardonius at the beginning of the following year.

28. Non opus esse. Litotes, 'it was undesirable.'

30. Subducta esset, 'was hauled up on the beach.'

32. Necesse esset. 'Esse' would have been more natural as 'quo' = 'et eo,' and the sentence is really coordinate, not subordinate.

33. Contione. This is the true from of the word, not 'concione.' 'Contio' is a contraction of 'co-ventio,' from 'con-venire.'

Magna exspectatione, 'where all were eagerly awaiting him.'

35. Quod honestum non esset. This is oratio obliqua, as 'putaverunt' is practically a 'verbum dicendi.'

26. 1. Archimedis. The story of Archimedes will be found in the account of the siege of Syracuse by Marcellus in the second Punic War.

Quum esse omnino negarent, 'who said that it was not there at all.'

3. Tenebam, 'I remembered.'

4. Senariolos, 'some lines,' i.e. of poetry: 'senarius' is an iambic line of six feet.

5. Sphaeram cum cylindro. As symbols of his fame as a mathematician.

7. Portas Achradinas. Achradina was the quarter of Syracuse which was furthest inland, and the 'porta Achradina' was the gate towards the interior of Sicily. See a 'plan of Syracuse' in Smith's History of Greece, p. 337. It was the custom both of Greeks and Romans to bury their dead outside the walls.

12. Purgarunt, 'cleared.'

13. Ad adversam basim, 'to the front of the pedestal.'

14. Epigramma, 'an inscription.'

Exesis—dimidiatis fere, 'with the ends of the lines destroyed, to the extent of nearly half,' literally, 'so that they were almost halved.'

17. Unius: 'unus' with a superlative adds force to it, 'the cleverest of all their countrymen.' So εἷς in Greek, πλεῖστα εἷς ἀνήρ, 'more than any other single man.'

18. Homine Arpinate. Cicero was a native of Arpinum, and is fond of boasting of being a self-made man, 'novus homo,' who had raised himself by his own abilities and exertions.

27. 2. Dionysius, the elder of the two.

3. Qua pulchritudine urbem, 'how beautiful a city,' abl. of quality.

7. Eumdem tamen, 'but at the same time.'

10. Omnia se posse, 'that he could do anything he liked.' 'Facere' is omitted in such phrases as this.

13. Abundaretque—propinquorum, 'and had plenty of equals to be intimate with and relatives for associates.'

15. Familiis, 'establishments.'

Quibus—detraxerat, 'to whom he had given their freedom,' so as to establish a claim on their gratitude.

20. Sordido. 'Sordidus' is used of anything which was unworthy of an 'ingenuus' or free-born citizen, or, as we should say, unfit for a gentleman. 'Artificio,' 'trade.' Translate, 'practised a mean trade fit only for serving-women, and,' &c.

26. Locrensem, of Locri on the south-east coast of Bruttii in South Italy, called for distinction 'Locri Epizephyrii' (the Western).

Sic ventitabat ut specularetur, 'he never visited them without reconnoitring.'

28. Cubiculari lecto. Strictly speaking it was the bed-chamber, not the bed, which was surrounded by the trench.

29. Transitum coniunxisset, 'had made a passage across.'

31. Communibus suggestis, 'the ordinary platforms.' 'Suggestum' was a raised platform from which the speakers addressed their audience.

37. Quia demonstravisset, subj. because it is oratio obliqua, being the reason which he assigned for his act.

40. Impotentium, 'those who put no limit to their desires.' 'Impotens' is used, first with a genitive of limitation, as 'irae, amoris, animi impotens,' and then absolutely to express inability to control tempers or passions, and so comes to mean generally 'unrestrained,' 'violent,' 'excessive,' 'immoderate.' It is a favourite word in this usage with Cicero. Cp. Hor. Od. I. 37, 10, of Cleopatra,

'quidlibet impotens
Sperare, fortunaque dulci
Ebria.'

And 3. 30, 3 'Aquilo impotens.'

Huic, illi, 'one,' 'another.'

42. Indicavit, 'betrayed,' literally a legal term, 'gave evidence or information against himself.' 'Indico' is 'to be an "index" or informer.'

Quam beatus, 'how little happy.'

50. Magnificis operibus picto, 'embroidered with gorgeous work': 'picto' agrees with 'stragulo.'

Abacos, 'side-boards.'

51. Argento auroque caelato, 'with gold and silver plate.'

54. Conquisitissimis, 'most recherché.'

57. Aptum, 'fastened.' 'Aptus' is properly a participle, from the same root as 'apiscor,' 'adipiscor,' 'to obtain.'

58. Cervicibus. 'Cervix' is not used in the singular, except in poetry and the later prose-writers.

60. Iam, 'soon': defluebant, 'were removed from his head.'

62. Satisne videtur? more emphatic than the simpler 'nonne satis?' but the English idiom requires the insertion of the negative. 'Do you not think that Dionysius has given satisfactory proof?'

64. Ne integrum quidem erat, 'it was not even open to him.' See note on § 13.

65. Iis, 'such,' followed by a consecutive 'ut.'

68. Desideraret, 'missed.' 'Desidero' is 'to feel the loss of something which you once had;' and never in good Latin means simply 'to desire.'

69. Pythagoreis duobus. This story is told in nearly the same words above, § 4.

73. Societate victus, 'the social intercourse of life.'

75. A puero, 'from childhood.'

75. Artibus ingenuis, 'the liberal arts,' 'the education of a gentleman.'

Musicorum, 'accomplishments': it is a more general term than our 'music.'

77. Nihil ad rem, 'is nothing to the purpose.'

In hoc genere, 'in this subject,' i. e. poetry.

Nescio quo pacto, 'somehow or other.'

79. Aquinio: mentioned also by Catullus (Carm. 14, 18) as a contemptible poet. Nothing else is known of him.

80. Me delectant mea. Cicero's vanity was in nothing more conspicuous than in his false idea of his own poetical powers. He wrote several poems, and often quotes passages from them in his other writings. They were the object of much ridicule among his countrymen.

81. Omni cultu—carebat, 'he lost all refinement, all the accompaniments of civilised life.'

83. Qui esset. 'Qui' has here a subj. as being consecutive, i. e. as representing a class, and so being equivalent to 'talis ut.'

28. 1. Darius. This is Darius the Third, surnamed Codomannus, the last King of Persia, conquered by Alexander the Great.

3. Videlicet, 'the plain reason was.'

Ptolemaeus. It is not certain which of the Ptolemies this was. It was a general name of the Macedonian kings of Egypt.

4. Comitibus non consecutis, 'having outstripped his attendants': literally 'his attendants not having come up with him.'

5. Cibarius panis, 'coarse bread.'

7. Contentius, 'very vigorously': 'contente' is literally 'with strained muscles,' from 'contendo.'

9. Obsonare, 'was purveying,' from Greek *ὀψωνέω* (*ὄψον ὠνέομαι*) 'to go to market,' lit. to buy *ὄψον*, fish, fruit, &c.

10. Philitiis, *φιλίτια* or *φειδίτια* (the latter probably a comic perversion of the former) were names given to the frugal meals taken at the Spartan public tables (*συσσιτία*). See Dict of Ant. under 'Syssitia.'

11. Iure, 'broth.'

12. Caenae caput, 'the chief dish at the meal,' the 'pièce de résistance.'

14. Ad, 'on the banks of.'

17. Ut quidquid; a very unusual and irregular expression. As 'ut' and 'quidquid' are both relatives, they could not regularly occur in the same clause. 'Ut quidque' would be the more regular expression, or 'ut quid,' like 'si quid.' Perhaps 'ut quidquid' may be used to express more emphatically 'anything whatever, which.'

18. Quod modo non sit, 'if only it be not contrary to their nature.' 'Quod' takes the subj. as being conditional, equivalent to 'si modo id.'

20. More doctae, 'taught by their traditions.'

33. Nasturtium, 'cress.' Xen. Cyr. 1. 2, 8 *φέρονται δὲ οἴκοθεν σῖτον μὲν ἄρτον, ὄψον δὲ κάρδαμον.* But he says this only of the boys.

26. Siccitatem, 'freedom from humours.'

29. Sequantur, 'aim at'; consequi, 'attain.'

35. Postero die, as leaving no ill effects behind them.

Quid, quod, literally 'quid dicam, quod,' 'what shall we say of the fact that?' A favourite form of transition from one subject to another with Cicero. It may be rendered 'again,' 'further,' 'besides.'

39. Quae ferebatur, 'as it professed to be.'

41. Pernoctare solum, 'to pass an evening by oneself.'

42. Huic vitae. Observe the rare construction of 'comitari' with a dative. It is usually a transitive verb.

44. Tam mirabiliter, i.e. as to be able to be 'moderatus' in such circumstances.

45. A qua absit. 'Qua' conditional = 'si ab ea absit.'

46. Syriae. Syria is often used both by Greek and Roman writers for Assyria.

50. Quid aliud. 'Quid' is here equivalent to a negative, and so the 'non' in second clause follows, 'this is just what you would find on an ox's tomb, not a king's.'

52. Quam fruebatur, 'than just so long as he was enjoying them.'

29. 1. Pro nihilo ducere, 'to disregard.'

2. Facere, 'to do so.'

Epistola. The letters of Anacharsis, which existed in Cicero's time, one of which he translates here, are supposed to have been forgeries.

4. Solorum callum, 'the hard skin of my feet.' 'Solum' is here used for the sole of the foot: the root 'sol-' is akin to 'sed-,' the root of 'sedeo,' 'd' being changed into 'l' as in 'sella' and 'solium,' and so 'solum' means literally the bottom or foundation of anything.

6. Quietum, 'unambitious.'

7. Quibus es delectatus, 'which you pride yourself in.'

10. In pompa, 'in a procession.'

11. Quam multa non desidero, 'how many things there are of which I do not feel the want.'

16. Nullo apparatu, 'state': cp. Hor. Od. 1. 38, 1

'Persicos odi, puer, apparatus.'

17. Cui numerari iuberet, 'to whom he wished them to pay the money,' as we should say, 'who were his bankers.'

19. Tristiores, 'look vexed.'

Triginta minas; 'half a talent.'

22. Nunc quidem paullulum a sole, 'yes, just move a little out of the sunshine.'

Offecerat, 'got in his way.'

30. 2. Capitale esset; i.e. 'crimen,' 'he should incur the penalty of death.'

3. Is qui redemerat, 'the man who had undertaken to provide them,' the same as 'redemptor' above.

9. Quum, concessive, 'although.'

11. Arcessierunt, 'summoned him': literally, 'brought him into court.' As being equivalent to a verb of accusing it takes the genitive. This construction is really elliptical, 'crimine' or some such word being understood.

Intentio depulsio, &c. These are technical terms of rhetoric. 'Intentio,' 'the charge,' 'accusation,' from 'intendere,' in such a phrase as 'intendere alicui litem,' 'to bring a suit against a person': literally, 'to aim it at him.' 'Depulsio,' 'the defence,' 'ratio,' 'the plea,' 'infirmatio,' 'the counter-plea,' literally, 'the weakening of the "ratio,"' 'iudicatio,' 'the question for the jury to decide.'

12. Debuisti, 'you were bound to produce': literally, 'you owed.'

13. Depulsio est concessio, 'the defence is to allow the fact.'

14. Ea re, 'thereby.'

16. In ea re, qua in re, 'in a case in which.' The repetition of the 're' is an instance of the old-fashioned and pleonastic style natural to legal formulae.

19. Necessitudo infertur, 'the plea of necessity is introduced': the excuse that the accused 'couldn't help it.'

20. Defenditur fecisse. Translate impersonally, 'when it is urged in defence of the defendant, that he did what he did under compulsion of some sort.'

21. Rostrata navis, 'ship of war.' The 'rostrum' or beak of a ship was used for charging an enemy's vessel and staving it in.

23. Navim populi vocat, 'claims the vessel as the property of the state.'

24. Publicari, 'be confiscated,' seized for the 'publicum' or state treasury.

31. 1. Apud, 'in,' i.e. 'in the writings of.' 'Apud' is the usual proposition for introducing quotations. 'In' with the ablative is sometimes used.

Socraticum Aeschinem. A different person from Aeschines the orator.

2. Aspasiam. Though Socrates puts the argument into the mouth of Aspasia, it is a genuine specimen of his own style of arguing.

5. Aurum, 'jewellery.'

10. Agesis; i.e. 'age si vis,' literally, 'come on, if you please,' 'well, and pray,' &c.

13. Sermonem instituit, 'commenced a conversation.'

18. Utrum tandem fundum, 'pray which of the two properties.'

25. Volueram, 'wanted,' literally, 'had wanted,' i.e. when I commenced the argument.

30. Requiretis, 'will be craving for.'

Ut et tu—nupta sit, 'you, to be the husband of the very best possible wife, and she, to be the wife of the very best possible husband.'

34. Videbatur. The natural construction here would seem to be 'videretur,' as it is merely a supposed case, which had not happened. But the indicative is used because 'videor,' like 'oportet,' 'debeo,' 'possum,' and such words, in itself expresses something which is not really the case.

35. Id, repeats the 'illud' for more emphasis.

Rationem quaerendi, 'the method of questioning.'

39. Aliquid conficere, 'to draw some conclusion.' 'But he preferred to draw some conclusion from what his opponent ('ille quicum disputabat') had granted, such as he would of necessity be obliged to assent to from what he had already yielded.'

40. Deberet is subj. because 'quod' is consecutive, and concessisset subj. because it is dependent on 'deberet.'

SECTION II.

ANECDOTES FROM ROMAN HISTORY.

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ANECDOTES FROM ROMAN HISTORY.

1. *True Leisure.*

PUBLIUM SCIPIONEM, eum qui primus Africanus appellatus est, dicere solitum scripsit Cato, qui fuit fere eius aequalis, numquam se minus otiosum esse quam quum otiosus, nec minus solum quam quum solus esset. Magnifica vero vox et magno viro ac sapiente digna, quae declarat illum et in otio de negotiis cogitare, et in solitudine secum loqui solitum, ut neque cessaret umquam, et interdum colloquio alterius non egeret. Itaque duae res quae languorem afferunt ceteris illum acuebant, otium et solitudo.

2. *True and False Expediency.*

Quum Collatino collegae Brutus imperium abrogabat, poterat videri facere id iniuste. Fuerat enim in regibus expellendis socius Bruti, consiliorum etiam adiutor. Quum autem consilium hoc principes cepissent, cognationem Superbi nomenque Tarquiniorum et memoriam regni esse tollendam, quod erat utile, patriae consulere, id erat ita honestum, ut etiam ipsi Collatino placere deberet. Itaque

utilitas valuit propter honestatem, sine qua ne utilitas quidem esse potuisset. At in eo rege qui Urbem condidit, non item. Species enim utilitatis animum pepulit eius: cui quum visum esset utilius, solum quam cum altero regnare, fratrem interemit. Omisit hic et pietatem et humanitatem, ut id quod utile videbatur neque erat assequi posset; et tamen muri causam opposuit, speciem honestatis neque probabilem nec sane idoneam. Peccavit igitur; pace vel Quirini vel Romuli dixerim.

3. *The Heroes of Old Rome.*

In vita rustica M'. Curius, quum de Samnitibus, de Sabinis, de Pyrrho triumphasset, consumpsit extremum tempus aetatis: cuius quidem ego villam contemplans (abest enim non longe a me), admirari satis non possum vel hominis ipsius continentiam vel temporum disciplinam. Curio ad focum sedenti magnum auri pondus Samnites quum attulissent, repudiati sunt. Non enim aurum habere praeclarum sibi videri dixit, sed iis qui haberent aurum imperare. Poteratne tantus animus non efficere iucundam senectutem? Sed venio ad agricolas, ne a me ipso recedam. In agris erant tum senatores, id est senes: si quidem aranti L. Quinctio Cincinnato nuntiatum est, eum dictatorem esse factum: cuius dictatoris iussu magister equitum C. Servilius Ahala Sp. Maelium regnum appetentem occupatum interemit. A villa in senatum arcessebantur et Curius et ceteri senes: ex quo, qui eos arcessebant, viatores nominati sunt. Num igitur horum senectus miserabilis fuit, qui se agri cultione oblectabant?

4. *Excess of Friendship.*

C. Blossius Cumanus, quum ad me, qui aderam Laenati et Rupilio consulibus in consilio, deprecatum venisset, hanc

ut sibi ignoscerem causam afferebat, quod tanti Ti. Gracchum fecisset, ut, quidquid ille vellet, sibi faciendum putaret. Tum ego, 'Etiamne, si te in Capitolium faces ferre vellet?' 'Numquam,' inquit, 'voluisset id quidem.' 'Sed, si voluisset?' 'Paruissem.' Videtis quam nefaria vox. Et hercle ita fecit; vel plus etiam quam dixit: non enim paruit ille Ti. Gracchi temeritati, sed praefuit; nec se comitem illius furoris sed ducem praebuit. Itaque hac amentia, quaestione nova perterritus, in Asiam profugit, ad hostes se contulit, poenas reipublicae graves iustasque persolvit. Nulla est igitur excusatio peccati si amici causa peccaveris.

5. *Piso's Reply to Gracchus.*

Piso ille Frugi semper contra legem frumentariam dixerat. Is, lege lata, consularis ad frumentum accipiendum venerat. Animadvertit Gracchus in concione Pisonem stantem. Quaerit audiente populo Romano, qui sibi constet, quum ea lege frumentum petat, quam dissuaserit. 'Nolim,' inquit, 'mea bona, Gracche, tibi viritim dividere libeat: sed si facias, partem petam.' Parumne declaravit vir gravis et sapiens lege Sempronia patrimonium publicum dissipari?

6. *Love of Power.*

Dionysius quidem tyrannus, Syracusis expulsus, Corinthi pueros docebat: usque eo imperio carere non poterat. Tarquinio vero quid impudentius, qui bellum gereret cum iis qui eius non tulerant superbiam? Is, quum restitui in regnum nec Veientium nec Latinorum armis potuisset, Cumas se contulisse dicitur, inque ea urbe senio et aegritudine esse confectus.

7. *A Fair Foeman.*

Quum rex Pyrrhus populo Romano bellum ultro intulisset, quumque de imperio certamen esset cum rege generoso ac potente, perfuga ab eo venit in castra Fabricii eique est pollicitus, si praemium sibi posuisset, se, ut clam venisset, sic clam in Pyrrhi castra rediturum et eum veneno necaturum. Hunc Fabricius reducendum curavit ad Pyrrhum, idque eius factum laudatum a senatu est.

8. *A Murder discovered.*

Strato medicus, servus Sassiae, domi furtum fecit et caedem eiusmodi. Quum esset in aedibus armarium, in quo sciret esse nummorum aliquantum et auri, noctu duos conservos dormientes occidit in piscinamque deiecit: ipse armarii fundum exsecuit et H.S. cl, et auri quinque pondo abstulit, uno ex servis puero non grandi conscio. Furto postridie cognito, omnis suspicio in eos servos qui non comparebant commovebatur. Quum exsectio illa fundi in armario animadverteretur, quaerebant homines quonam modo fieri potuisset. Quidam ex amicis Sassiae recordatus est, se nuper in auctione quadam vidisse in rebus minutis aduncam ex omni parte dentatam et tortuosam venire serrulam, qua illud potuisse ita circumsecari videretur. Ne multa: perquiritur a coactoribus: invenitur ea serrula ad Stratonem pervenisse. Hoc initio suspicionis orto, et aperte insimulato Stratone, puer ille conscius pertimuit: rem omnem dominae indicavit; homines in piscina inventi sunt: Strato in vincula coniectus est, atque etiam in taberna eius nummi nequaquam omnes reperiuntur. Strato in crucem actus est.

9. *Filial Affection.*

L. Manlio, A. F., quum dictator fuisset, M. Pomponius, tribunus plebis, diem dixit, quod is qaucos sibi dies ad dictaturam gerendam addidisset: criminabatur etiam, quod Titum filium, qui postea est Torquatus appellatus, ab hominibus relegasset et ruri habitare iussisset. Quod quum audivisset adolescens filius negotium exhiberi patri, accurrisse Roman et cum prima luce Pomponii domum venisse dicitur. Cui quum esset nuntiatum, qui illum iratum allaturum ad se aliquid contra patrem arbitraretur, surrexit e lectulo remotisque arbitris ad se adolescentem iussit venire. At ille, ut ingressus est, confestim gladium destrinxit, iuravitque se illum statim interfecturum, nisi iusiurandum sibi dedisset, se patrem missum esse facturum. Iuravit hoc coactus terrore Pomponius. Rem ad populum detulit: docuit, cur sibi causa desistere necesse esset; Manlium missum fecit. Tantum temporibus illis iusiurandum valebat. Atque hic T. Manlius is est, qui ad Anienem Galli, quem ab eo provocatus occiderat, torque detracto cognomen invenit: cuius tertio consulatu Latini ad Veserim fusi et fugati: magnus vir in primis et qui perindulgens in patrem, idem acerbe severus in filium.

10. *Fabius Maximus.*

Ego Q. Maximum, eum qui Tarentum recepit, adolescens ita dilexi senem ut aequalem. Erat enim in illo viro comitate condita gravitas, nec senectus mores mutaverat: quamquam eum colere coepi non admodum grandem natu, sed tamen iam aetate provectum. Anno enim post consul primum fuerat quam ego natus sum; cumque eo quartum consule adolescentulus miles ad Capuam profectus sum

quintoque anno post ad Tarentum. Quaestor deinde quadriennio post factus sum: quem magistratum gessi consulibus Tuditano et Cethego, quum quidem ille, admodum senex, suasor legis Cinciae de donis et muneribus fuit. Hic et bella gerebat ut adolescens, quum plane grandis esset, et Hannibalem iuveniliter exsultantem patientia sua molliebat: de quo praeclare familiaris noster Ennius:

> Unus homo nobis cunctando restituit rem.
> Non ponebat enim rumores ante salutem.
> Ergo postque magisque viri nunc gloria claret.

Tarentum vero qua vigilantia, quo consilio recepit! quum quidem, me audiente, Salinatori, qui amisso oppido fugerat in arcem, glorianti atque ita dicenti: 'Mea opera, Q. Fabi, Tarentum recepisti:' 'Certe,' inquit ridens: 'nam nisi tu amisisses, numquam recepissem.' Nec vero in armis praestantior quam in toga; qui, consul iterum, Sp. Carvilio collega quiescente, C. Flaminio tribuno plebis quoad potuit restitit, agrum Picentem et Gallicum viritim contra senatus auctoritatem dividenti; augurque quum esset, dicere ausus est optimis auspiciis ea geri quae pro reipublicae salute gererentur; quae contra rempublicam ferrentur contra auspicia ferri. Multa in eo viro praeclara cognovi: sed nihil est admirabilius, quam quomodo ille mortem filii tulit, clari viri et consularis. Est in manibus laudatio: quam quum legimus, quem philosophum non contemnimus? Nec vero ille in luce modo atque in oculis civium magnus, sed intus domique praestantior. Qui sermo! quae praecepta! quanta notitia antiquitatis! quae scientia iuris augurii! Multae etiam, ut in homine Romano, litterae. Omnia memoria tenebat non domestica solum sed etiam externa bella. Cuius sermone ita tum cupide fruebar, quasi iam divinarem, id quod evenit, illo exstincto fore unde discerem neminem.

11. *Appius the Blind.*

Ad. App. Claudii senectutem accedebat etiam ut caecus esset: tamen is, quum sententia senatus inclinaret ad pacem cum Pyrrho foedusque faciendum, non dubitavit dicere illa quae versibus persecutus est Ennius:

> Quo vobis mentes, rectae quae stare solebant
> Antehac, dementes sese flexere viai?

ceteraque gravissime: notum enim vobis carmen est; et tamen ipsius Appii exstat oratio. Atque haec ille egit septem et decem annis post alterum consulatum, quum inter duos consulatus anni decem interfluxissent, censorque ante superiorem consulatum fuisset; ex quo intelligitur Pyrrhi bello grandem sane fuisse: et tamen sic a patribus accepimus. Nihil igitur afferunt qui in re gerenda versari senectutem negant; similesque sunt ut si qui gubernatorem in navigando nihil agere dicant, quum alii malos scandant, alii per foros cursent, alii sentinam exhauriant, ille autem clavum tenens quietus sedeat in puppi. Non facit ea, quae iuvenes: at vero multo maiora et meliora facit. Non viribus aut velocitatibus aut celeritate corporum res magnae geruntur, sed consilio, auctoritate, sententia; quibus non modo non orbari, sed etiam augeri senectus solet.

Quattuor robustos filios, quinque filias, tantam domum, tantas clientelas Appius regebat et caecus et senex. Intentum enim animum, tamquam arcum, habebat, nec languescens succumbebat senectuti. Tenebat non modo auctoritatem sed etiam imperium in suos; metuebant servi, verebantur liberi, carum omnes habebant: vigebat in illa domo mos patrius et disciplina. Ita enim senectus honesta est, si se ipsa defendit, si ius suum retinet, si nemini mancipata est, si usque ad extremum spiritum

dominatur in suos. Ut enim adolescentem, in quo senile aliquid, sic senem, in quo est aliquid adolescentis, probo: quod qui sequitur, corpore senex esse poterit, animo numquam erit.

12. *Specimens of Roman Wit.*

i. Ridiculum est illud Neronianum vetus in furace servo, 'Solum esse, cui domi nihil sit nec obsignatum nec occlusum:' quod idem in bono servo dici solet; sed hoc iisdem etiam verbis.

ii. Africano illo maiori, coronam sibi in convivio ad caput accommodanti, quum ea saepius rumperetur, P. Licinius Varus, 'Noli mirari,' inquit, 'si non convenit; caput enim magnum est.'

iii. Titium, quum studiose pila luderet et idem signa sacra noctu frangere putaretur, gregalesque, quum in campum non venisset, requirerent, excusavit Vespa Terentius, quod eum 'brachium fregisse' diceret.

iv. Crassus cuidam qui eum rogarat, num ei molestus esset futurus, si ad eum bene ante lucem venisset, 'Tu vero,' inquit, 'molestus non eris.' 'Iubebis igitur te,' inquit, 'suscitari?' et ille, 'Certe negaram te molestum futurum.'

v. L. Porcius Nasica censori Catoni, quum ille, 'Ex tui animi sententia tu uxorem habes?' 'Non hercule,' inquit, 'ex mei animi sententia.'

vi. Quum C. Fabricio P. Cornelius, homo, ut existimabatur, avarus et furax, sed egregie fortis et bonus imperator, gratias ageret, quod se homo inimicus consulem fecisset, bello praesertim magno et gravi, 'Nihil est, quod mihi gratias agas,' inquit, 'si malui compilari quam venire.'

vii. Q. Mucius Scaevola Septumuleio Anagnino, cui pro C. Gracchi capite erat aurum repensum, roganti ut se in Asiam praefectum duceret, 'Quid tibi vis,' inquit, 'insane? Tanta malorum est multitudo civium, ut tibi ego hoc confir-

mem, si Romae manseris, te paucis annis ad maximas pecunias esse venturum.'

viii. Quum Africanus censor tribu moveret eum centurionem qui in Paulli pugna non affuerat, quum ille se custodiae causa diceret in castris remansisse, quaereretque, cur ab eo notaretur, 'Non amo,' inquit, 'nimium diligentes.'

ix. Nasica, quum ad poetam Ennium venisset eique ab ostio quaerenti Ennium ancilla dixisset domi non esse, Nasica sensit illam domini iussu dixisse et illum intus esse. Paucis post diebus quum ad Nasicam venisset Ennius et eum a ianua quaereret, exclamat Nasica se domi non esse. Tum Ennius, 'Quid? ego non cognosco,' inquit, 'vocem tuam?' Hic Nasica, 'Homo es impudens. Ego quum te quaererem, ancillae tuae credidi te domi non esse, tu mihi non credis ipsi?'

x. Siculus, quum ei familiaris quidam quereretur, quod diceret, uxorem suam suspendisse se de ficu, 'Amabo te,' inquit, 'da mihi ex ista arbore quos seram surculos.'

xi. Catulus cuidam oratori malo, qui, quum in epilogo misericordiam se movisse putaret, postquam assedit, rogavit eum videreturne misericordiam movisse, 'Ac magnam quidem,' inquit; 'neminem enim puto esse tam durum, cui non oratio tua miseranda visa sit.'

xii. Cato quum percussus esset ab eo qui arcam ferebat, quum ille diceret, 'Cave,' rogavit, 'numquid aliud ferret praeter arcam?'

xiii. Siculus, cui praetor Scipio patronum causae dabat hospitem suum, hominem nobilem, sed admodum stultum, 'Quaeso,' inquit, 'praetor, adversario meo da istum patronum, deinde mihi neminem dederis.'

xiv. Patrono malo, quum vocem in dicendo obtudisset, suadebat Granius, ut mulsum frigidum biberet, simulac domum redisset: 'Perdam,' inquit, 'vocem, si id fecero.' 'Melius est,' inquit, 'quam reum.'

xv. Quum Scaurus nonnullam haberet invidiam ex eo quod Phrygionis Pompeii, locupletis hominis, bona sine testamento possederat, sederetque advocatus reo Bestiae, quum funus quoddam duceretur, accusator C. Memmius, 'Vide,' inquit, 'Scaure, mortuus rapitur, si potes esse possessor.'

xvi. Appius maior ille, quum ageretur in senatu de agris publicis et de lege Thoria et premeretur Lucilius ab iis qui a pecore eius depasci agros publicos dicerent, 'Non est,' inquit, 'Lucilii pecus illud: erratis:' defendere Lucilium videbatur: 'ego liberum puto esse; qua lubet, pascitur.'

xvii. Crassus, quum laesisset testis Silus Pisonem, quod se in eum audisse dixisset, 'Potest fieri,' inquit, 'Sile, ut is, unde te audisse dicis, iratus dixerit.' Annuit Silus. 'Potest etiam, ut tu non recte intellexeris.' Id quoque toto capite annuit, ut se Crasso daret. 'Potest etiam fieri,' inquit, 'ut omnino, quod te audisse dicis, numquam audieris.' Hoc ita praeter exspectationem accidit, ut testem omnium risus obrueret.

xviii. C. Laelius, quum ei quidam malo genere natus diceret, indignum esse suis maioribus, 'At hercule,' inquit, 'tu tuis dignus.'

xix. M. Cincius, quo die legem de donis et muneribus tulit, quum C. Cento prodiisset, et satis contumeliose, 'Quid fers, Cinciole?' quaesisset, 'Ut emas,' inquit, 'Cai, si uti velis.'

xx. Censor Lepidus, quum M. Antistio Pyrgensi equum ademisset amicique quum vociferarentur et quaererent, quid ille patri suo responderet, cur ademptum sibi equum diceret, quum optimus colonus, parcissimus, modestissimus, frugalissimus esset, 'Me istorum,' inquit, 'nihil credere.'

13. *A Visit.*

In Tusculano quum essem, vellemque e bibliotheca pueri

Luculli quibusdam libris uti, veni in eius villam, ut eos ipse (ut solebam) inde promerem. Quo quum venissem, M. Catonem, quem ibi esse nescieram, vidi in bibliotheca sedentem, multis circumfusum Stoicorum libris. Erat enim in eo inexhausta aviditas legendi, nec satiari poterat: quippe qui, ne reprehensionem quidem vulgi inanem reformidans, in ipsa curia soleret legere saepe, dum senatus cogeretur, nihil operae reipublicae detrahens: quo magis tum in summo otio maximaque copia quasi helluari libris, si hoc verbo in tam clara re utendum est, videbatur. Quod quum accidisset ut alter alterum necopinato videremus, surrexit statim. Deinde prima illa, quae in congressu solemus:

'Quid tu,' inquit, 'huc? a villa enim, credo: et, si ibi te esse scissem, ad te ipse venissem.'

'Heri,' inquam, 'ludis commissis, ex Urbe profectus veni ad vesperum. Causa autem fuit huc veniendi, ut quosdam hinc libros promerem: et quidem, Cato, totam hanc copiam iam Lucullo nostro notam esse oportebit. Nam his libris eum malo, quam reliquo ornatu villae delectari. Est enim mihi magnae curae, (quamquam hoc quidem proprium tuum munus est,) ut ita erudiatur, ut et patri et Caepioni nostro et tibi tam propinquo respondeat. Laboro autem non sine causa. Nam et avi eius memoria moveor (nec enim ignoras quanti fecerim Caepionem: qui, ut opinio mea fert, in principibus iam esset, si viveret:) et Lucullus mihi versatur ante oculos, vir quum omnibus excellens, tum mecum et amicitia et omni voluntate sententiaque coniunctus.'

'Praeclare,' inquit, 'facis, quum et eorum memoriam tenes, quorum uterque tibi testamento liberos suos commendavit, et puerum diligis. Quod autem meum munus dicis, non equidem recuso: sed te adiungo socium. Addo etiam illud, multa iam mihi dare signa puerum et pudoris et ingenii. Sed aetatem vides.'

'Video equidem,' inquam: 'sed tamen iam infici debet

iis artibus, quas si, dum est tener, combiberit, ad maiora veniet paratior.'

'Sic: et quidem diligentius saepiusque ista loquemur inter nos, agemusque communiter.'

'Sed resideamus,' inquit, 'si placet.' Itaque fecimus.

14. *Varieties of Character.*

Intelligendum est duabus quasi nos a natura indutos esse personis, quarum una communis est, ex eo quod omnes participes sumus rationis, praestantiaeque eius, qua antecellimus bestiis, altera autem, quae proprie singulis est tributa. Ut enim in corporibus magnae dissimilitudines sunt: alios videmus velocitate ad cursum, alios viribus ad luctandum valere: itemque in formis aliis dignitatem inesse, aliis venustatem: sic in animis existunt maiores etiam varietates. Erat in L. Crasso, in L. Philippo multus lepos; maior etiam, magisque de industria, in C. Caesare, L. F. At iisdem temporibus in M. Scauro et in M. Druso adolescente singularis severitas; in C. Laelio multa hilaritas; in eius familiari Scipione ambitio maior, vita tristior. De Graecis autem, dulcem et facetum, festivique sermonis, atque in omni oratione simulatorem, quem εἴρωνα Graeci nominaverunt, Socratem accepimus: contra Pythagoram et Periclem summam auctoritatem consecutos sine ulla hilaritate. Callidum Hannibalem ex Poenorum, ex nostris ducibus Q. Maximum accepimus facile celare, tacere, dissimulare, insidiari, praecipere hostium consilia. In quo genere Graeci Themistoclem et Pheraeum Iasonem ceteris anteponunt: in primisque versutum et callidum factum Solonis, qui, quo et tutior vita eius esset, et plus aliquanto reipublicae prodesset, furere se simulavit. Sunt his alii multum dispares, simplices et aperti, qui nihil ex occulto, nihil insidiis agendum putant, veritatis cultores, fraudis inimici; itemque alii, qui quidvis perpetiantur, cuivis deserviant, dum, quod velint, consequantur: ut Sullam et M. Crassum

videbamus. Quo in genere versutissimum et patientissimum Lacedaemonium Lysandrum accepimus: contraque Callicratidam, qui praefectus classis proximus post Lysandrum fuit: itemque in sermonibus alium, quamvis praepotens sit, efficere, ut unus de multis esse videatur; quod in Catulo, et in patre et in filio, idemque in Q. Mucio Mancia vidimus. Audivi ex maioribus natu hoc idem fuisse in P. Scipione Nasica: contraque patrem eius, illum, qui Ti. Gracchi conatus perditos vindicavit, nullam comitatem habuisse sermonis; ne Xenocratem quidem, severissimum philosophorum, ob eamque rem ipsam magnum et clarum fuisse. Innumerabiles aliae dissimilitudines sunt naturae morumque, minime tamen vituperandorum.

15. Ὅτι μόνον ἀγαθὸν τὸ καλόν.

Vita atque factis illustranda sunt summorum virorum haec, quae verbis subtilius quam satis est disputari videntur. Quaero enim a vobis, num ullam cogitationem habuisse videantur ii, qui hanc rempublicam tam praeclare fundatam nobis reliquerunt, aut auri et argenti ad avaritiam, aut amoenitatum ad delectationem, aut supellectilis ad delicias, aut epularum ad voluptates? Ponite ante oculos unum quemque regum. Vultis a Romulo? vultis post liberam civitatem ab iis ipsis, qui liberaverunt? Quibus tandem gradibus Romulus escendit in caelum? iisne, quae isti bona appellant? an rebus gestis atque virtutibus? Quid? a Numa Pompilio? minusne gratas diis immortalibus capedines ac fictiles hirnulas fuisse quam filicatas aliorum pateras arbitramur? Omitto reliquos: sunt enim omnes pares inter se praeter Superbum. Brutum si quis roget, quid egerit in patria liberanda, si quis item reliquos eiusdem consilii socios, quid spectaverint, quid secuti sint, num quis exsistet, cui voluptas, cui divitiae, cui denique praeter officium fortis et magni viri quidquam aliud propositum fuisse videatur? Quae res ad necem Porsenae C. Mucium

impulit sine ulla spe salutis suae? Quae vis Coclitem contra omnes hostium copias tenuit in ponte solum? quae patrem Decium, quae filium devotavit atque immisit in armatas hostium copias? Quid continentia C. Fabricii, quid tenuitas victus M'. Curii sequebatur? Quid duo propugnacula belli Punici, Cn. et P. Scipiones, qui Karthaginiensium adventum corporibus suis intercludendum putaverunt? quid Africanus maior? quid minor? quid inter horum aetates interiectus Cato? quid innumerabiles alii? nam domesticis exemplis abundamus: cogitasse, quidquam in vita sibi expetendum, nisi quod laudabile esset et praeclarum, videntur? Veniant igitur isti irrisores huius orationis ac sententiae: et iam vel ipsi iudicent, utrum se horum alicuius, qui marmoreis tectis ebore et auro fulgentibus, qui signis, qui tabulis, qui caelato auro et argento, qui Corinthiis operibus abundant, an C. Fabricii, qui nihil eorum habuit, nihil habere voluit, similes esse malint?

16. *The Good Faith of Regulus.*

M. Attilius Regulus, quum consul iterum in Africa ex insidiis captus esset, duce Xanthippo Lacedaemonio, imperatore autem patre Hannibalis Hamilcare, iuratus missus est ad senatum, ut, nisi redditi essent Poenis captivi nobiles quidam, rediret ipse Karthaginem. Is quum Romam venisset, utilitatis speciem videbat, sed eam, ut res declarat, falsam iudicavit, quae erat talis; manere in patria; esse domi suae cum uxore, cum liberis; quam calamitatem accepisset in bello communem fortunae bellicae iudicantem, tenere consularis dignitatis gradum. Quis haec neget esse utilia? Quem censes? Magnitudo animi et fortitudo negat. Num locupletiores quaeris auctores? Harum enim est virtutum proprium nihil extimescere, omnia humana despicere; nihil quod homini accidere possit intolerandum putare. Itaque quid fecit? In senatum venit; mandata exposuit; senten-

tiam ne diceret recusavit; 'quamdiu iureiurando hostium teneretur, non esse se senatorem.' Atque illud etiam, ('O stultum hominem,' dixerit quispiam, 'et repugnantem utilitati suae!') reddi captivos, negavit esse utile: 'illos enim adolescentes esse et bonos duces, se iam confectum senectute.' Cuius quum valuisset auctoritas, captivi retenti sunt, ipse Karthaginem rediit: neque eum caritas patriae retinuit nec suorum. Neque vero tum ignorabat se ad crudelissimum hostem et ad exquisita supplicia proficisci; sed iusiurandum conservandum putabat. Itaque tum, quum vigilando necabatur, erat in meliore causa, quam si domi senex captivus, periurus consularis remansisset. At stulte, qui non modo non censuerit captivos remittendos verum etiam dissuaserit. Quomodo stulte? etiamne si reipublicae conducebat? potest autem quod inutile reipublicae sit id cuiquam civi esse utile?

17. *A Contrast.*

Sed ut laudandus Regulus in conservando iureiurando, sic decem illi quos post Cannensem pugnam iuratos ad senatum misit Hannibal se in castra redituros ea quorum potiti erant Poeni, nisi de redimendis captivis impetravissent, si non redierunt, vituperandi. De quibus non omnes uno modo. Nam Polybius, bonus auctor in primis, scribit ex decem nobilissimis, qui tum erant missi, novem revertisse, a senatu re non impetrata: unum, qui paullo post quam egressus erat e castris redisset, quasi aliquid esset oblitus, Romae remansisse. Reditu enim in castra liberatum se esse iureiurando interpretabatur; non recte; fraus enim astringit non dissolvit periurium. Fuit igitur stulta calliditas perverse imitata prudentiam. Itaque decrevit senatus ut ille veterator et callidus vinctus ad Hannibalem duceretur. Sed illud maximum. Octo hominum millia tenebat Hannibal, non quos in acie cepisset, aut qui periculo mortis diffugissent, sed qui relicti in castris

fuissent a Paullo et Varrone consulibus. Eos senatus non censuit redimendos, quum id parva pecunia fieri posset; ut esset insitum militibus nostris aut vincere aut emori. Qua quidem re audita, fractum animum Hannibalis scribit idem, quod senatus populusque Romanus rebus afflictis tam excelso animo fuisset. Sic honestatis comparatione ea quae videntur utilia vincuntur. Acilius autem, qui Graece scripsit historiam, plures ait fuisse qui in castra revertissent eadem fraude, ut iureiurando liberarentur, eosque a censoribus omnibus ignominiis notatos.

18. *A questionable Case.*

T. Veturius et Sp. Postumius, quum iterum consules essent, quia, quum male pugnatum apud Caudium esset, legionibus nostris sub iugum missis, pacem cum Samnitibus fecerant, dediti sunt iis: iniussu enim populi senatusque fecerant: eodemque tempore Ti. Numicius, Q. Maelius, qui tum tribuni plebis erant, quod eorum auctoritate pax erat facta, dediti sunt, ut pax Samnitium repudiaretur. Atque huius deditionis ipse Postumius qui dedebatur suasor et auctor fuit. Quod idem multis annis post C. Mancinus, qui, ut Numantinis, quibuscum sine senatus auctoritate foedus fecerat, dederetur, rogationem suasit eam quam P. Furius, Sex. Atilius ex senatus consulto ferebant: qua accepta, est hostibus deditus. Honestius hic, quam Q. Pompeius, quo, quum in eadem causa esset, deprecante, accepta lex non est. Hic ea quae videbatur utilitas plus valuit quam honestas; apud superiores utilitatis species falsa ab honestatis auctoritate superata est.

19. *The Laws of War strictly observed.*

Belli aequitas sanctissime fetiali populi Romani iure perscripta est. Ex quo intelligi potest nullum bellum esse

iustum, nisi quod aut rebus repetitis geratur aut denuntiatum ante sit et indictum. Popilius imperator tenebat provinciam in cuius exercitu Catonis filius tiro militabat. Quum autem Popilio videretur unam dimittere legionem, Catonis quoque filium qui in eadem legione militabat dimisit. Sed quum amore pugnandi in exercitu remansisset, Cato ad Popilium scripsit, ut, si eum pateretur in exercitu remanere, secundo eum obligaret militiae sacramento; quia, priore amisso, iure cum hostibus pugnare non poterat. Adeo summa erat observatio in bello movendo. M. quidem Catonis senis epistola est ad M. filium, in qua scripsit se audisse eum missum factum esse a consule, quum in Macedonia Persico bello miles esset. Monet igitur ut caveat ne praelium ineat: negat enim ius esse, qui miles non sit, cum hoste pugnare.

Equidem illud etiam animadverto, quod, qui proprio nomine 'perduellis' esset, is 'hostis' vocaretur, lenitate verbi rei tristitiam mitigatam. 'Hostis' enim apud maiores nostros is dicebatur, quem nunc 'peregrinum' dicimus. Indicant duodecim tabulae, ut STATUS DIES CUM HOSTE, itemque, ADVERSUS HOSTEM AETERNA AUCTORITAS. Quid ad hanc mansuetudinem addi potest? eum quicum bellum geras tam molli nomine appellare? Quamquam id nomen durius effecit iam vetustas: a peregrino enim recessit, et proprie in eo, qui arma contra ferret, remansit. Quum vero de imperio decertatur belloque quaeritur gloria, causas omnino subesse tamen oportet easdem quas dixi paullo ante iustas causas esse bellorum. Sed ea bella quibus imperii proposita gloria est minus acerbe gerenda sunt. Ut enim cum civi aliter contendimus, si est inimicus, aliter, si competitor; cum altero certamen honoris et dignitatis est, cum altero capitis et famae; sic cum Celtiberis, cum Cimbris bellum, ut cum inimicis, gerebatur, uter esset, non uter imperaret; cum Latinis, Sabinis, Samnitibus, Poenis,

Pyrrho de imperio dimicabatur. Poeni foedifragi, crudelis Hannibal, reliqui iustiores. Pyrrhi quidem de captivis reddendis illa praeclara:

Nec mi aurum posco, nec mi pretium dederitis:
Nec cauponantes bellum, sed belligerantes,
Ferro, non auro vitam cernamus utrique.
Vosne velit, an me regnare, hera quidve ferat fors,
Virtute experiamur. Et hoc simul accipe dictum:
Quorum virtuti belli fortuna pepercit,
Eorumdem me libertati parcere certum est:
Dono, ducite, doque, volentibu' cum magnis dîs.

Regalis sane et digna Aeacidarum genere sententia.

Atque etiam si quid singuli, temporibus adducti, hosti promiserunt, est in eo ipso fides conservanda: ut primo Punico bello Regulus captus a Poenis, quum de captivis commutandis Romam missus esset, iurassetque se rediturum, primum, ut venit, captivos reddendos in senatu non censuit; deinde, quum retineretur a propinquis et ab amicis, ad supplicium redire maluit quam fidem hosti datam fallere. Secundo autem Punico bello, post Cannensem pugnam, quos decem Hannibal Romam astrictos misit iureiurando se redituros esse, nisi de redimendis iis qui capti erant impetrassent, eos omnes censores, quoad quisque eorum vixit qui peierassent, in aerariis reliquerunt; nec minus illum, qui iurisiurandi fraude culpam invenerat. Quum enim Hannibalis permissu exisset de castris, rediit paullo post, quod se oblitum nescio quid diceret. Deinde egressus e castris, iureiurando se solutum putabat: et erat verbis, re non erat. Semper autem in fide, quid senseris, non quid dixeris, cogitandum. Maximum autem exemplum est iustitiae in hostem a maioribus nostris constitutum. Quum a Pyrrho perfuga senatui est pollicitus, se venenum regi daturum et eum necaturum: senatus et C. Fabricius perfugam Pyrrho dedit. Ita ne hostis quidem et potentis et bellum ultro inferentis interitum cum scelere approbavit.

20. *A little Wrong for a great Gain.*

C. Marius quum a spe consulatus longe abesset, et iam septimum annum post praeturam iaceret, neque petiturus umquam consulatum videretur, Q. Metellum cuius legatus erat, summum virum et civem, quum ab eo, imperatore suo, Romam missus esset, apud populum Romanum criminatus est, 'bellum illum ducere; si se consulem fecissent, brevi tempore aut vivum aut mortuum Iugurtham se in potestatem populi Romani redacturum.' Itaque factus est ille quidem consul, sed a fide iustitiaque discessit, qui optimum et gravissimum civem, cuius legatus et a quo missus esset, in invidiam falso crimine adduxerit. Ne noster quidem Gratidianus officio boni viri functus est tum, quum praetor esset, collegiumque praetorum tribuni plebi adhibuissent, ut res nummaria de communi sententia constitueretur: iactabatur enim temporibus illis nummus sic, ut nemo posset scire quid haberet. Conscripserunt communiter edictum cum poena atque iudicio, constitueruntque ut omnes simul in rostra post meridiem escenderent. Et ceteri quidem alius alio; Marius ab subselliis in rostra recta, idque quod communiter compositum fuerat solus edixit. Et ea res, si quaeris, ei magno honori fuit. Omnibus vicis statuae; ad eas thus, cerei. Quid multa? nemo umquam multitudini fuit carior. Haec sunt quae conturbant homines in deliberatione nonnumquam, quum id in quo violatur aequitas non ita magnum, illud autem quod ex eo paritur permagnum videtur: ut Mario praeripere collegis et tribunis plebis popularem gratiam non ita turpe, consulem ob eam rem fieri, quod sibi tum proposuerat, valde utile videbatur. Sed omnium una regula est, quam tibi cupio esse notissimam: 'Aut illud quod utile videtur turpe ne sit; aut si turpe est ne videatur esse utile.'

21. *The Effects of Civil War.*

Quamdiu imperium populi Romani beneficiis tenebatur non iniuriis, bella aut pro sociis aut de imperio gerebantur, exitus erant bellorum aut mites aut necessarii. Regum, populorum, nationum portus erat et refugium senatus: nostri autem magistratus imperatoresque ex hac una re maximam laudem capere studebant, si provincias, si socios aequitate et fide defendissent. Itaque illud patrocinium orbis terrae verius quam imperium poterat nominari. Sensim hanc consuetudinem et disciplinam iam antea minuebamus; post vero Sullae victoriam penitus amisimus: desitum est enim videri quidquam in socios iniquum, quum exstitisset in cives tanta crudelitas. Ergo in illo secuta est honestam causam non honesta victoria. Est enim ausus dicere, hasta posita, quum bona in foro venderet et bonorum virorum et locupletium et certe civium, 'praedam se suam vendere.' Secutus est qui in causa impia, victoria etiam foediore, non singulorum civium bona publicaret, sed universas provincias regionesque uno calamitatis iure comprehenderet. Itaque, vexatis ac perditis exteris nationibus, ad exemplum amissi imperii portari in triumpho Massiliam vidimus, et ex ea urbe triumphari sine qua numquam nostri imperatores ex Transalpinis bellis triumpharunt. Multa praeterea commemorarem nefaria in socios, si hoc uno quidquam sol vidisset indignius. Iure igitur plectimur. Nisi enim multorum impunitates scelerum tulissemus, numquam ad unum tanta pervenisset licentia: a quo quidem rei familiaris ad paucos, cupiditatum ad multos improbos venit hereditas. Nec vero umquam bellorum civilium semen et causa deerit, dum homines perditi hastam illam cruentam et meminerint et sperabunt, quam P. Sulla quum vibrasset, dictatore propinquo suo, idem, sexto tricesimo anno post, a sceleratiore

hasta nôn recessit: alter autem, qui in illa dictatura scriba fuerat, in hac fuit quaestor urbanus. Ex quo debet intelligi, talibus praemiis propositis, numquam defutura bella civilia. Itaque parietes modo Urbis stant et manent, iique ipsi iam extrema scelera metuentes; rem vero publicam penitus amisimus. Atque in has clades incidimus, redeundum est enim ad propositum, dum metui quam cari esse et diligi malumus.

22. *A Cheat.*

C. Canius, eques Romanus, nec infacetus et satis litteratus, quum se Syracusas otiandi, ut ipse dicere solebat, non negotiandi causa contulisset, dictitabat se hortulos aliquos emere velle, quo invitare amicos et ubi se oblectare sine interpellatoribus posset. Quod quum percrebuisset, Pythius ei quidam, qui argentariam faceret Syracusis, dixit venales quidem se hortos non habere, sed licere uti Canio, si vellet, ut suis: et simul ad caenam hominem in hortos invitavit in posterum diem. Quum ille promisisset, tum Pythius, qui esset, ut argentarius, apud omnes ordines gratiosus, piscatores ad se convocavit, et ab iis petivit ut ante suos hortulos postridie piscarentur, dixitque quid eos facere vellet. Ad caenam tempore venit Canius. Opipare a Pythio apparatum convivium; cymbarum ante oculos multitudo; pro se quisque quod ceperat afferebat; ante pedes Pythii pisces abiiciebantur. Tum Canius, 'Quaeso,' inquit, 'quid est hoc, Pythi? Tantumne piscium? tantumne cymbarum?' Et ille, 'Quid mirum?' inquit: 'hoc loco est, Syracusis quidquid est piscium: hic aquatio: hac villa isti carere non possunt.' Incensus Canius cupiditate contendit a Pythio ut venderet. Gravate ille primo. Quid multa? impetrat. Emit homo cupidus et locuples tanti quanti Pythius voluit, et emit instructos: nomina facit,

negotium conficit. Invitat Canius postridie familiares suos; venit ipse mature; scalmum nullum videt. Quaerit ex proximo vicino, num feriae quaedam piscatorum essent, quod eos nullos videret. 'Nullae, quod sciam,' inquit: 'sed hic piscari nulli solent. Itaque heri mirabar, quid accidisset.' Stomachari Canius. Sed quid faceret? Nondum enim Aquillius, collega et familiaris meus, protulerat de dolo malo formulas: in quibus ipsis quum ex eo quaereretur quid esset dolus malus, respondebat, 'Quum esset aliud simulatum, aliud actum.' Hoc quidem sane luculente, ut ab homine perito definiendi. Ergo et Pythius et omnes aliud agentes aliud simulantes perfidi, improbi, malitiosi.

23. *Evasion.*

Existunt etiam saepe iniuriae calumnia quadam et nimis callida sed malitiosa iuris interpretatione. Ex quo illud, 'summum ius summa iniuria,' factum est iam tritum sermone proverbium. Quo in genere etiam in republica multa peccantur, ut ille, qui, quum triginta dierum essent cum hoste factae induciae, noctu populabatur agros, quod dierum essent pactae non noctium induciae. Ne noster quidem probandus, si verum est, Q. Fabium Labeonem, seu quem alium, (nihil enim praeter auditum habeo), arbitrum Nolanis et Neapolitanis de finibus a senatu datum, quum ad locum venisset, cum utrisque separatim locutum, ut ne cupide quid agerent, ne appetenter, atque ut regredi quam progredi mallent. Id quum utrique fecissent, aliquantum agri in medio relictum est. Itaque illorum fines, sicut ipsi dixerant, terminavit: in medio relictum quod erat, populo Romano adiudicavit. Decipere hoc quidem est non iudicare. Quocirca in omni re fugienda est talis sollertia.

24. *A difficult Point.*

Definitio est, quum in scripto verbum aliquod est positum, cuius de vi quaeritur, hoc modo: Lex: QUI IN ADVERSA TEMPESTATE NAVIM RELIQUERINT, OMNIA AMITTUNTO; EORUM NAVIS ET ONERA SUNTO, QUI IN NAVI REMANSERINT. Duo quidam, quum iam in alto navigarent, et quum eorum alterius navis alterius onus esset, naufragum quemdam natantem et manus ad se tendentem animadverterunt; misericordia commoti navim ad eum applicaverunt, hominem ad se sustulerunt. Postea aliquanto ipsos quoque tempestas vehementius iactare coepit, usque adeo ut dominus navis, quum idem gubernator esset, in scapham confugeret et inde funiculo, qui a puppi religatus scapham annexam trahebat, navim, quoad posset, moderaretur, ille autem cuius merces erant, in gladium ibidem incumberet. Hic ille naufragus ad gubernaculum accessit, et navi quoad potuit est opitulatus. Sedatis autem fluctibus et tempestate iam commutata, navis in portum pervehitur. Ille autem qui in gladium incubuerat leviter saucius facile est ex vulnere recreatus. Navim cum onere horum trium suam quisque esse dicit. Hic omnes scripto ad causam accedunt, et ex nominis vi nascitur controversia. Nam et relinquere navim et remanere in navi denique navis ipsa quid sit definitionibus quaeretur.

25. *Sharp Practices.*

De iure praediorum sanctum apud nos est iure civili ut in iis vendendis vitia dicerentur quae nota essent venditori. Nam, quum ex XII tabulis satis esset ea praestari quae

essent lingua nuncupata, quae qui infitiatus esset, duplicem poenam subiret, a iureconsultis etiam reticentiae poena est constituta. Quidquid enim esset in praedio vitii, id statuerunt, si venditor sciret, nisi nominatim dictum esset, praestari oportere. Ut quum in arce augurium augures acturi essent, iussissentque T. Claudium Centumalum, qui aedes in Caelio monte habebat, demoliri ea quorum altitudo officeret auspiciis, Claudius proscripsit insulam, vendidit; emit P. Calpurnius Lanarius. Huic ab auguribus illud idem denuntiatum est. Itaque Calpurnius quum demolitus esset, cognossetque Claudium aedes postea proscripsisse quam esset ab auguribus demoliri iussus, arbitrum illum adegit, 'quidquid sibi dare, facere oporteret ex fide bona.' M. Cato sententiam dixit, huius nostri Catonis pater, (ut enim ceteri ex patribus, sic, qui illud lumen progenuit, ex filio est nominandus,) is igitur iudex ita pronuntiavit, 'quum in venumdando rem eam scisset et non pronuntiasset emptori, damnum praestari oportere.' Ergo ad fidem bonam statuit pertinere notum esse emptori vitium quod nosset venditor. Sed huiusmodi reticentiae iure civili omnes comprehendi non possunt: quae autem possunt diligenter tenentur. M. Marius Gratidianus, propinquus noster, C. Sergio Oratae vendiderat aedes eas, quas ab eodem ipse paucis ante annis emerat. Eae serviebant: sed hoc in mancipio Marius non dixerat. Adducta res in iudicium est. Oratam Crassus, Gratidianum defendebat Antonius. Ius Crassus urgebat, 'quod vitii venditor non dixisset sciens, id oportere praestari;' aequitatem Antonius, 'quoniam id vitium ignotum Sergio non fuisset, qui illas aedes vendidisset, nihil fuisse necesse dici, nec eum esse deceptum, qui id quod emerat quo iure esset teneret.' Quorsus haec? Ut illud intelligas non placuisse maioribus nostris astutos.

26. *Treating.*

Vitanda tamen suspicio est avaritiae. Mamerco, homini divitissimo, praetermissio aedilitatis consulatus repulsam attulit. Quare et, si postulatur a populo, bonis viris si non desiderantibus, attamen approbantibus, faciendum est, modo pro facultatibus, nos ipsi ut fecimus: et, si quando aliqua res maior atque utilior populari largitione acquiritur; ut Oresti nuper prandia in semitis decumae nomine magno honori fuerunt. Ne M. quidem Seio vitio datum est quod in caritate annonae asse modium populo dedit: magna enim se et inveterata invidia nec turpi iactura, quando erat aedilis, nec maxima liberavit. Sed honori summo nuper nostro Miloni fuit, quod gladiatoribus emptis reipublicae causa, quae salute nostra continebatur, omnes P. Clodii conatus furoresque compressit. Causa igitur largitionis est, si aut necesse est aut utile. In his autem ipsis mediocritatis regula optima est. L. quidem Philippus, Q. F., magno vir ingenio in primisque clarus, gloriari solebat se sine ullo munere adeptum esse omnia quae haberentur amplissima. Dicebat idem Cotta, Curio. Nobis quoque licet in hoc quodammodo gloriari. Nam pro amplitudine honorum, quos cunctis suffragiis adepti sumus, nostro quidem anno, quod contigit eorum nemini quos modo nominavi, sane exiguus sumptus aedilitatis fuit. Atque etiam illae impensae meliores, muri, navalia, portus, aquarum ductus, omniaque quae ad usum reipublicae pertinent. Quamquam quod praesens tamquam in manum datur iucundius est, tamen haec in posterum gratiora. Theatra, porticus, nova templa verecundius reprehendo, propter Pompeium: sed doctissimi non probant, ut et Panaetius, quem multum in his libris secutus sum, non interpretatus: et Phalereus Demetrius, qui Periclem, principem

Graeciae, vituperat, quod tantam pecuniam in praeclara illa propylaea coniecerit.

27. *A Demagogue.*

Quum L. Saturninus legem frumentariam de semissibus et trientibus laturus esset, Q. Caepio, qui id temporis quaestor urbanus erat, docuit senatum aerarium pati non posse largitionem tantam. Senatus decrevit, si eam legem ad populum ferat, adversus rempublicam videri eum facere. Saturninus ferre coepit. Collegae intercedere. Ille nihilo minus cistellam detulit. Caepio, ut illum contra S. C., intercedentibus collegis, adversus rempublicam vidit ferre, cum viris bonis impetum facit, pontes disturbat, cistas deiicit, impedimento est quo secius feratur lex: arcessitur Caepio maiestatis.

28. *A Braggadocio.*

Si velis non divitem sed ostentatorem pecuniae describere, 'Iste,' inquies, 'iudices, qui se dici divitem putat esse praeclarum, primum nunc videte, quo vultu nos intueatur. Nonne vobis videtur dicere, 'Darem, si mihi molesti non essetis?' Quum vero sinistra mentum sublevat, existimat se gemmae nitore et auri splendore aspectus omnium praestringere. Quum puerum respicit hunc unum, quem ego novi, vos non arbitror novisse, alio nomine appellat, deinde alio atque alio. 'Heus tu,' inquit, 'veni, Sannio, ne quid isti barbari turbent;' ut ignoti, qui audiunt, unum putent eligi de multis: ei dicit in aurem, aut ut domi lectuli sternantur, aut ab avunculo rogetur Aethiops, qui ad balneas veniat, aut asturconi locus ante ostium suum detur, aut aliquod fragile falsae choragium gloriae comparetur. Deinde exclamat, ut omnes audiant, 'Videto ut diligenter numeretur, si potest, ante noctem.' Puer, qui iam bene hominis naturam novit,

'Tu illo plures mittas oportet,' inquit, 'si hodie vis transnumerari.' 'Age,' inquit, 'duc tecum Libanum et Sosiam.' 'Sane.' Deinde casu veniunt hospites homini, qui istum splendide, dum peregrinatur, invitarant. Ex ea re homo hercle sane conturbatur, sed tamen a vitio naturae non recedit. 'Bene,' inquit, 'facitis, quum venitis; sed rectius fecissetis, si ad me domum recta abiissetis.' 'Id fecissemus,' inquiunt illi, 'si domum novissemus.' 'At istud quidem facile fuit undelibet invenire. Verum ite mecum.' Sequuntur illi. Sermo interea huius consumitur omnis in ostentatione. Quaerit, in agris cuiusmodi frumenta sint; negat se, quia villae incensae sint, accedere posse, nec aedificare etiam nunc audere; 'tametsi in Tusculano quidem coepi insanire et in iisdem fundamentis aedificare.' Dum haec loquitur, venit in aedes quasdam, in quibus sodalitium erat eodem die futurum, quo iste pro notitia domini aedium ingreditur cum hospitibus. 'Hic,' inquit, 'habito.' Perspicit argentum, quod erat expositum; visit triclinium stratum; probat. Accedit servulus: dicit homini clam, dominum iam venturum, si velit exire. 'Itane?' inquit; 'eamus hospites; frater venit ex Salerno: ego illi obviam pergam; vos huc decuma venitote.' Hospites discedunt. Iste se raptim domum suam coniicit; illi decuma, quo iusserat, veniunt: quaerunt hunc; reperiunt, domus cuia sit; in diversorium derisi conferunt sese. Vident hominem postera die; narrant, expostulant, accusant. Ait iste eos similitudine loci deceptos angiporto toto deerrasse; se contra valetudinem suam ad noctem multam expectasse. Sannioni puero negotium dederat, ut vasa, vestimenta, pueros corrogaret. Servulus non inurbanus satis strenue et concinne comparat; iste hospites domum deducit. Ait se aedes maximas cuidam amico ad nuptias commodasse. Nuntiat puer, argentum repeti (pertimuerat enim, qui commodarat). 'Apage te,' inquit, 'aedes commodavi, familiam dedi,

argentum quoque vult? Tametsi hospites habeo, tamen utatur licet, nos Samiis delectabimur.' Quid ego quae deinde efficiat narrem? Eiusmodi est hominis natura, ut, quae singulis diebus efficiat gloria atque ostentatione, ea vix annuo sermone enarrare possim.'

29. *A Scene.*

Quum militibus urbs redundaret et omnes timore oppressi domi continerentur, venit iste cum sago, gladio succinctus, tenens iaculum; quinque adolescentes hominem simili ornatu subsequuntur. Irrumpit in aedes subito; deinde magna voce: 'Ubi est iste beatus,' inquit, 'aedium dominus? quin mihi praesto fit? quid tacetis?' Hic alii omnes stupidi timore obmutuerunt. Uxor illius infelicissimi cum maximo fletu ad istius pedes abiecit sese. 'Parce,' inquit, 'et per ea, quae tibi dulcissima sunt in vita, miserere nostri; noli exstinguere exstinctos. Fer mansuete fortunam. Nos quoque fuimus beati; nosce te esse hominem.' At ille: 'Quin illum mihi datis, ac vos auribus meis opplorare non desinitis? non abibit.' Illi nuntiatur interea, venisse istum et clamore maximo mortem minari. Quod simul ut audivit: 'Heus,' inquit, 'Gorgia, pediseque puerorum, absconde pueros; defende; fac, ut incolumes ad adolescentiam perducas.' Vix haec dixerat, quum ecce iste praesto: 'Sedes,' inquit, 'audax? non vox mea tibi vitam ademit? exple inimicitias meas, et iracundiam satura tuo sanguine.' Ille cum magno spiritu, 'Verebar,' inquit, 'ne plane victus essem. Nunc video; in iudicio mecum contendere non vis, ubi superari turpissimum, et superare pulcherrimum est; interficere me vis. Occidar equidem, sed victus non peribo.' At iste: 'In extremo vitae tempore etiam sententiose loqueris? neque ei, quem vides dominari, vis supplicare?' Tum mulier: 'Immo quidem ille rogat et supplicat; sed tu, quaeso, commovere; et tu, per

deos,' inquit, 'hunc examplexare. Dominus est; vicit hic te, vince tu nunc animum.' 'Cur non desinis,' inquit, 'uxor, loqui, quae me digna non sunt? tace, et quae curanda sunt cura. Tu cessas, mihi vitam, tibi omnem bene vivendi spem mea morte eripere?' Iste mulierem repulit ab se lamentantem; illi nescio quid incipienti dicere, quod dignum videlicet illius virtute esset, gladium in latere defixit.

30. *Character of Lucullus.*

Magnum ingenium L. Luculli, magnumque optimarum artium studium, tum omnis liberalis et digna homine nobili ab eo percepta doctrina, quibus temporibus florere in foro maxime potuit, caruit omnino rebus urbanis. Ut enim, admodum adolescens, cum fratre, pari pietate et industria praedito, paternas inimicitias magna cum gloria est persecutus, in Asiam quaestor profectus, ibi permultos annos admirabili quadam laude provinciae praefuit: deinde absens factus aedilis, continuo praetor: licebat enim celerius legis praemio: post in Africam: inde ad consulatum: quem ita gessit ut diligentiam admirarentur omnes, ingenium cognoscerent. Post ad Mithridaticum bellum missus a senatu non modo opinionem vicit omnium quae de virtute eius erat, sed etiam gloriam superiorum. Idque eo fuit mirabilius, quod ab eo laus imperatoria non admodum exspectabatur, qui adolescentiam in forensi opera, quaesturae diuturnum tempus, Murena bellum in Ponto gerente, in Asiae pace consumpserat. Sed incredibilis quaedam ingenii magnitudo non desideravit indocilem usus disciplinam. Itaque quum totum iter et navigationem consumpsisset partim in percontando a peritis, partim in rebus gestis legendis, in Asiam factus imperator venit, quum esset Roma profectus rei militaris rudis. Habuit enim divinam quamdam memoriam rerum, verborum maiorem Hortensius. Sed,

quo plus in negotiis gerendis res quam verba prosunt, hoc erat memoria illa praestantior: quam fuisse in Themistocle, quem facile Graeciae principem ponimus, singularem ferunt Qui quidem etiam pollicenti cuidam se artem ei memoriae, quae tum primum proferebatur, traditurum, respondisse dicitur, oblivisci se malle discere: credo, quod haerebant in memoria quaecumque audierat vel viderat. Tali ingenio praeditus Lucullus adiunxerat etiam illam, quam Themistocles spreverat, disciplinam. Itaque, ut litteris consignamus quae monumentis mandare volumus: sic ille in animo res insculptas habebat. Tantus ergo imperator in omni genere belli fuit, praeliis, oppugnationibus, navalibus pugnis, totiusque belli instrumento et apparatu, ut ille rex post Alexandrum maximus hunc a se maiorem ducem cognitum, quam quemquam eorum, quos legisset, fateretur. In eodem tantia prudentia fuit in constituendis temperandisque civitatibus, tanta aequitas, ut hodie stet Asia Luculli institutis servandis et quasi vestigiis persequendis. Sed, etsi magna cum utilitate reipublicae, tamen diutius quam vellem tanta vis virtutis atque ingenii peregrinata abfuit ab oculis et fori et curiae. Quin etiam, quum victor a Mithridatico bello revertisset, inimicorum calumnia triennio tardius quam debuerat triumphavit. Nos enim consules introduximus paene in Urbem currum clarissimi viri: cuius mihi consilium et auctoritas quid tum in maximis rebus profuisset dicerem, nisi de me ipso dicendum esset: quod hoc tempore non est necesse. Itaque privabo illum potius debito testimonio quam id cum mea laude communicem.

Sed, quae populari gloria decorari in Lucullo debuerunt, ea fere sunt et Graecis litteris celebrata et Latinis. Nos autem illa externa cum multis, haec interiora cum paucis ex ipso saepe cognovimus. Maiore enim studio Lucullus quum omni litterarum generi. tum philosophiae

deditus fuit, quam qui illum ignorabant arbitrabantur: nec vero ineunte aetate solum, sed et pro quaestore aliquot annos, et in ipso bello, in quo ita magna rei militaris esse occupatio solet, ut non multum imperatori sub ipsis pellibus otii relinquatur. Quum autem e philosophis ingenio scientiaque putaretur Antiochus, Philonis auditor, excellere, eum secum et quaestor habuit et post aliquot annos imperator: quumque esset ea memoria quam ante dixi, ea saepe audiendo facile cognovit, quae vel semel audita meminisse potuisset. Delectabatur autem mirifice lectione librorum, de quibus audiebat.

Ac vereor interdum ne talium personarum, quum amplificare velim, minuam etiam gloriam. Sunt enim multi qui omnino Graecas non ament litteras: plures, qui philosophiam: reliqui, etiamsi haec non improbent, tamen earum rerum disputationem principibus civitatis non ita decoram putant. Ego autem, quum Graecas litteras M. Catonem in senectute didicisse acceperim, P. autem Africani historiae loquantur in legatione illa nobili, quam ante censuram obiit, Panaetium unum omnino comitem fuisse: nec litterarum Graecarum, nec philosophiae iam ullum auctorem requiro.

NOTES.

1. 1. Publium Scipionem. Scipio Africanus Major, the conqueror of Hannibal at Zama. 'Africanus' was an agnomen given to him to commemorate his victory.

2. Cato. The first of the famous men of this name, known by the titles, 'Major,' to distinguish him from Cato Uticensis, and 'Censorius,' in commemoration of his famous censorship in 184 B. C. He was Quaestor under Scipio in his expedition to Africa.

7. Neque cessaret unquam, 'was never utterly idle.' 'Neque' = 'et non': as the 'et' here = 'both' it is better omitted in English.

2. 1. Quum abrogabat, 'in depriving'; 'quum' followed by indic. in past time, because the action is simultaneous with that of the principal verb.

4. Principes, 'the leading men of the State.'

Cognationem, 'all the kindred.'

8. Propter honestatem, 'because it was honourable.'

10. Species utilitatis, 'a false expediency.'

11. Cui quum—regnare, 'and so, thinking it more expedient to reign alone than in partnership.'

13. Neque erat, 'though it was not really so.'

14. Muri causam opposuit, 'alleged in his defence the matter of the wall.' 'Opposuit,' lit. 'opposed to his accusers,' 'met his accusers with.' 'Muri causam' refers to the well-known story of Remus in mockery leaping over the wall which Romulus had built round his new city.

16. Pace dixerim, 'I would say it with his leave, be he Quirinus or Romulus,' i. e. whether he be a god or mere man. Quirinus was the title under which Romulus was worshipped after death.

3. 4. A me, 'from my house.' The speaker is Cato the Censor.

14. Occupatum interemit, 'attacked and slew.' 'Occupo' always suggests the notion of anticipating another party; and so it means to assail another before he attacks you.

16. Viatores. In later times 'viatores' were the attendants of the inferior magistrates, such as had no 'imperium,' corresponding to the lictors of the higher. Here it is used for the messengers of the Senate.

4. 1. Ad me. The speaker is C. Laelius, the intimate friend of Scipio Africanus Minor.

Aderam in consilio, 'was one of the supporters of': 'consilium,' a body of men summoned by the Consuls to deliberate with and advise them.

11. Quaestione nova, 'the second commission of inquiry.'

12. Poenas persolvit. He fled to Aristonicus, king of Pergamus, then at war with the Romans. Aristonicus was soon conquered, and Blossius, to avoid falling into the hands of the Romans, committed suicide.

5. 1. Legem frumentariam. By this law C. Gracchus enacted that every month corn should be sold at a low fixed price to the poor citizens. It is called by Arnold 'a Roman poor-law,' and he styles it an unjust and impracticable one. (Rom. Commonwealth, vol. 1. p. 99.)

2. Consularis, 'though of consular rank.'

4. Qui sibi constet, 'how it was consistent in him'; literally, 'how he agreed with himself.' Qui is the old abl.

Ea lege, quam dissuaserit, 'under a law which he had spoken against.'

5. Nolim tibi libeat, 'I should not like you to take a fancy.' Another reading is 'liceat.'

7. Parumne declaravit, 'Did he not plainly assert?' 'Parumne' = 'nonne satis.'

6. 1. Dionysius. This was Dionysius the younger, who succeeded his father as tyrant of Syracuse, but was driven out, first by Dion, then by Timoleon. It was after this second expulsion that he retired to Corinth.

2. Carere, 'do without.'

7. 1. Ultro intulisset bellum, 'had attacked the Romans.' 'Ultro' means 'without previous provocation from them.'

4. Posuisset, 'offered,' literally, 'put down,' i.e. as a prize to be won. Virg. Aen. 5. 292 'Invitat pretiis animos et praemia ponit.' Another reading is 'proposuisset.'

8. 1. Medicus. Rich men often had among their slaves some that understood medicine and surgery. See Dict. of Ant. under 'Medicus.'

2. Armarium: properly a chest or box for tools or implements ('arma'): then any chest. From it come French 'armoire,' English 'aumry' or 'ambry.'

3. Sciret is subj. because 'in quo' = 'et in eo,' and so the 'quum' affects both verbs. the sentences being really coordinate.

5. H. S. the usual abbreviation either for 'sestertii' or 'sestertia.' See Dict. of Antiq. under 'Sestertius.' Here it probably stands for 150 sestertia = 150,000 sestertii, as in sestertii it would make too small a sum to tempt him to such a crime.

Pondo, originally an ablative of a subst. 'pondus,' 'pondi,' afterwards obsolete, meaning 'in weight.' Being constantly applied to the pound weight, 'libra,' it came to be used as an indeclinable subst. meaning 'a pound,' the English word being derived from it.

7. Non comparebant, 'were not forthcoming.'

11. In rebus minutis. 'among other small matters.'

12. Venire; from 'veneo.'

13 Perquiritur, 'is traced,' 'hunted up.'

14. Coactoribus. 'Coactores' was a name applied to 'collectors' of various kinds. Here it means persons who collected the money from the purchasers of goods sold at auctions. It is also applied to the collectors who acted under the 'publicani' to collect the taxes they farmed for them. Horace's father was a 'coactor' in this sense: S. 1. 6, 86.

Invenitur—pervenisse, 'is proved to have been in Strato's possession.'

9. 1. A. F., 'Auli filio.'

2. Diem dixit, 'impeached, named a day for his trial.' The first step in a trial was for the accuser to declare that he would on a certain day accuse the person whom he had named, of some specific crime. Dict. of Ant. 'Judicium.'

Quod—addidisset, 'because he had kept his dictatorship a few days over the legal time.' The limit fixed by law was six months. 'Addidisset,' subj., as being oratio obliqua, giving the tribune's reason. Livy, 7. 4, says he was impeached for his cruelties when in office. Probably the one was the technical ground, the other the real reason of the impeachment.

5. Quod relegasset; subj. for the same reason as 'addidisset' above.

Quod quum audivisset. 'Quod' is here the acc. of the relative pronoun, and the sentence 'negotium exhiberi patri' is in apposition with it.

6. Negotium exhiberi patri, 'that his father was in trouble.'

8. Qui—arbitraretur, 'as he thought.' 'Qui' is causal, and so takes subj.

13. Missum facturum, 'would set at liberty.'

19. Invenit, 'won.'

Ad Veserim. The famous battle in the Latin war, usually called the battle under Mount Vesuvius. 'What Veseris was, or where it was situated, are questions to which we can give no answer.' Arnold, Hist. vol. 2. ch. 29.

21. Acerbe severus. He caused his son to be beheaded before the army for engaging in single combat with a Latin soldier, contrary to his order, just before the battle. 'Manliana imperia' came from this to be a proverb for extreme severity of discipline.

10. 1. Ego. The speaker here is Cato the Censor.

3. Condita; from 'condio,' 'seasoned.'

4. Eum colere, 'to cultivate his acquaintance.'

5. Anno post—quam natus sum, 'the year after I was born,' 233 B.C. Observe the order of the words; 'post' is usually separated from 'quam in giving dates in this way; 'ante' follows the same arrangement.

11. Suasor fuit, 'spoke in favour of.'

Legis Cinciae. The Lex Cincia was passed in 204 B.C. Its object was to control and prevent foolish and hasty gifts by requiring certain formalities, and enacting limitations to them.

24. C. Flaminio. The same who was afterwards defeated and killed in the battle at the Lake Thrasymenus. As tribune, 232 B.C., he carried, by a 'plebiscitum' ('contra senatus auctoritatem'), an agrarian law for distributing land lately conquered in the north of Italy.

26. Dividenti, 'proposing to distribute.'

31. Viritim, 'to individuals.' Till so distributed by special enactment, the land remained state property, 'ager publicus.'

Laudatio, 'his funeral oration.'

33. In luce, 'in public.'

34. Intus domique, 'in his private and domestic life.'

36. Augurii, here an adj. agreeing with 'iuris.' 'Ius augurium' means the established system of augury' So 'ius pontificium.'

Ut in homine Romano, 'for a Roman.' The Romans acknowledged their great inferiority to the Greeks in literature.

37. Domestica must here mean not civil wars, for at the time Cato is supposed to say this there had been none, but 'the wars of his own country,' and 'externa,' 'those of foreign nations.'

11. 1. App. Claudii. This was the Appius Claudius whose censorship, 312 B.C., was famous for his great public works, the 'Via Appia,' the 'great south road' of Rome, and the 'Aqua Appia,' an aqueduct, which brought water to Rome a distance of eight miles; and also for his admission of freedmen as citizens by enrolling them in tribes.

6. Viai, an old form of the gen. It is dependent on 'quo,' like 'ubi terrarum,' 'eo audaciae.'

7. Et tamen—oratio. The force of 'tamen' here is, 'though there is no need to refer to Ennius, for Appius' own speech is still extant.' Arnold, Hist. vol. 2, ch. 27, compares with this speech of Appius the famous protest of Lord Chatham against yielding to the demands of the American Colonies, 'when, bowed down by years and infirmity like Appius, but roused like him by the dread of approaching dishonour to the English name, he was led by his son and son-in-law into the House of Lords, and all the Peers with one impulse rose to receive him.'

22. Et tamen sic. He means, 'Yet there can be no doubt of the fact, for it is positively asserted by tradition.'

13. Nihil afferunt, 'have no grounds for their assertion.'

14. Similes sunt ut si qui dicant, 'are like persons who maintain.'

19. Celeritate, 'activity.'

20. Consilio, auctoritate, sententia, 'judgment, weight of character, decision.'

23. Tantam domum, tantas clientelas, 'a large household, a vast number of dependants.' 'Tantus' is used here without any correlative 'quantus,' which may be supplied in thought, 'so great a household, as such a man would have.' 'Clientelas,' an abstract term used for the concrete 'clientes.'

24. Intentum, 'ever on the stretch.' We have here the metaphor contained in the word 'intent.'

25. Languescens, 'enfeebled.'

27. Metuebant—verebantur. Observe the difference between the two words: 'metuo' expresses a slavish fear, dreading punishment, 'vereor,'

the reverence and awe with which one is inspired by superior greatness or goodness.

29. Ita—si. 'Ita' followed by 'si' is 'only,' literally, 'on this condition, if.'

31. Nemini mancipata, 'under no one's thumb,' literally, 'disposed of to no one as his property.' 'Mancipo' is to make over to another by the legal process termed 'mancipium'; for which see Dict. of Ant.

34. Sequitur, 'aims at,' 'studies.'

12. 1. In, 'about,' literally, 'in the case of.'

2. Obsignatum, 'sealed,' or, as we should say, 'locked,' seals with the Romans usually supplying the place of locks.

9. Studiose luderet, 'devoted himself to playing.'

Signa sacra, 'the statues of the gods,' which stood in public places. So Alcibiades was suspected of mutilating the busts of Hermes, and other statues at Athens, *μετὰ παιδίας καὶ οἴνου*, in drunken frolic. Thuc. 6. 28.

11. Excusavit, 'said he was not to blame.' 'Excuso' is derived from 'ex' and 'causa,' to give a reason which frees a person from ('ex') a charge, as the opposito, 'accuso,' is from 'ad' and 'causa.'

Quod—diceret, 'saying that the reason was, that he had broken an arm.' The reason is not, strictly speaking, in the 'diceret,' but in the dependent verb 'fregisse.' It is a kind of abbreviation. Cp. below, ll. 45 and 90, and Sect. 3, § 3.

13. Num ei esset molestus futurus, 'whether he would annoy him.'

14. Bene, 'quite.' Cicero uses the phrase 'bene mane' for 'quite early' in his letters.

16. Et ille: understand 'respondit.'

Certe negaram, 'why, I told you you would not.' The full force of the pluperf. 'negaram' is, 'I had told you before you asked the last question.'

17. Ex tui animi sententia. There is a play here on the two meanings of 'ex animi sententia,' (1) 'to the best of your knowledge,' and (2) 'to your liking.' Cato means the first, which was a common formula in solemn questioning; Nasica means the latter. It is not known who this L. Porcius Nasica was.

22. Homo inimicus, 'though personally opposed to him.'

Consulem fecisset, 'had voted for his election as Consul.'

24. Malui compilari quam venire, 'had rather be robbed than sold,' i.e. be plundered by Cornelius' individual extortion, than be sold for a slave through his country being conquered.

25. Anagnino, of Anagnia.

Pro C. Gracchi capite. A price had been put upon Gracchus' head by proclamation, before the riot in which he was killed.

27. Praefectum. 'Praefectus' seems here to be the same as 'legatus,' 'one of his lieutenant-generals.'

Quid tibi vis? 'what can you be thinking of?'

28. Ut tibi ego hoc confirmen, 'that I'll warrant you.'

29. Ad maximas pecunias: by getting the reward offered for their heads. The story is that Septumuleius filled the head with lead, the reward offered having been its weight in gold.

31. Censor, in his censorship.

Tribu moveret, 'disfranchised.' To remove a man's name from the roll of his tribe was the method by which the Censor deprived him of his citizenship.

32. Paulli pugna, the battle of Cannae.

Custodiae causa, 'to guard it.'

34. Notaretur, 'was disgraced.' 'Nota censoria' was a regular term for any disgrace inflicted by the Censors. See Dict. of Ant. art. 'Censor.'

35. Nasica. The first of the Scipios who had this second cognomen. He was first cousin to Africanus Major, and was most famous as a lawyer.

Ad Ennium, to Ennius' house. Like 'chez' in French.

36. Quaerenti Ennium, 'asking whether Ennius was at home.'

Ostio—ianua. The two words are used here as synonymous. Strictly, 'ianua' is the 'front door,' and 'ostia,' 'the doors within the house.'

44. Siculus. A cognomen of a family of the Gens Cloelia. Who the one mentioned here was is not known.

Quod diceret. Here as in l. 12 'diceret' appears superfluous. It may be translated in English by the participle 'saying that.'

45. Amabo, 'please.' A common colloquial expression. Literally, 'I will love you, if,' &c.

46. Surculos, 'cuttings.'

47. Epilogo, 'his peroration.'

48. Misericordiam movisse, 'excited pity,' i.e. of his audience for the client whom he was defending.

49. Ac magnam quidem, 'yes, plenty of it.'

50. Durum. There is perhaps a double meaning intended in this word, which may mean either (1) 'unfeeling,' in which sense it would lead the speaker to think to the last that Catulus was going to agree with him, or (2) 'uneducated,' 'wanting in taste,' in which sense Catulus really means it, implying that any one of the slightest education and taste would appreciate the badness of the speech.

52. Ab eo qui, 'by a man who,' 'eo' being used because the story was well known.

53. Cave, 'look out, there.' The joke turns on the man not giving warning till after he has hit Cato.

55. Patronum dabat, 'assigned him as an advocate.'

57. Istum, 'your friend.'

59. Vocem obtudisset, 'had made himself hoarse.'

60. Mulsum, a mixture of wine and honey.

61. Melius est. The full sentence would be, 'melius est te perdere (to lose) vocem quam reum perdere (to destroy).'

62. Reum, 'your client.'

63. Scaurus. M. Aemilius Scaurus, the first man of note of the family, a strong supporter of the aristocratical party, and an orator of some note. Sallust, Jug. 15, gives his character; 'homo nobilis, impiger, factiosus, avidus potentiae. honoris, divitiarum, ceterum vitia sua callide occultans.'

65. Bestiae. L. Calpurnius Bestia, consul 111 B.C., sent to take the command against Jugurtha, but bribed by him to grant him favourable terms, for which he was afterwards tried and condemned. Scaurus was with him as 'legatus.' Possederat, 'had got possession of.'

66. Duceretur, 'was passing by.'

67. Rapitur, 'is being carried to burial.'

Si potes esse possessor, 'perhaps you can contrive to get his property.' Cp. § 28, l. 36.

68. Appius. There is nothing of note connected with this Appius. His full name was Appius Claudius Pulcher.

69. Lege Thoria. This was an agrarian law, passed somewhere about 100 B.C. Its details are uncertain. Premeretur, 'was being assailed.'

Ab iis qui dicerent, 'by persons who said.'

72. Liberum esse. In two senses; (1) 'without an owner,' (2) 'free,' explained by what follows.

73. Crassus. L. Lucinius Crassus, the great orator, Consul in 95 B.C. There is nothing to identify the Piso here mentioned.

Silus testis, 'a witness named Silus.'

Laesisset Pisonem, 'had stated to the disadvantage of Piso.'

74. Potest fieri, 'it is possible, isn't it?'

76. Toto capite, 'with full assent.'

77. Ut se Crasso daret, 'so as to put himself in Crassus' power,' i.e. so as to give him the opportunity for his joke.

84. Cincius: see above, ii. 10.

85. Prodiisset, 'had got up to speak.' In public assemblies at Rome the speaker addressed his audience, not from the place where he sat, but from a 'suggestus' or raised platform, to which he had to come forward ('prodire'). In the Forum it was called 'Rostra,' from the beaks of galleys with which it was adorned: in the law-courts 'Tribunal,' whence the French 'tribune.' So at Athens the speakers all addressed the assembly from the *βῆμα*, and *παριέναι* is used, like 'prodire,' for 'rising to speak' as we should say, and the speakers were called *οἱ παρίοντες*.

86. Cinciole. Diminutives of names were used either, as with us, as terms of familiarity and affection, or, as here, in contempt.

Ut emas, Cai, si uti velis, 'wares, Caius, if you wish to buy.' Cai. This is the real form of the vocative of the praenomen 'Caius,' proving that the word is really a trisyllable, and that to pronounce the 'ai' as a diphthong is wrong.

88. Lepidus. M. Aemilius Lepidus, Censor in 179 B.C.

Equum ademisset, 'had deprived of the rank of eques.' The 'equus' was originally always furnished by the state, and called 'equus publicus,'

and the censors degraded an eques by taking away his horse at the regular inspection, in which they were said 'equitatum recognoscere.'

90. Ille. Antistius. Diceret appears superfluous, as above in ll. 12 and 45. It may be omitted in translating.

13. The narrator of this is Cicero himself.

1. Tusculano. Cicero's Tusculan Villa. Tusculum, fifteen miles south-west of Rome, on the slope of the hills which continue the line of the Mons Albanus, was one of the favourite resorts of wealthy Romans. Cicero's villa was, as the context implies, close to that of Lucullus. These villas were usually called by the neut. of the adj. derived from the name of the place, 'praedium' being the substantive supplied. Cicero had also Formianum, a villa at Formiae, and Pompeianum, another at Pompeii.

Pueri Luculli, 'young Lucullus.' This was the son of the famous Lucullus, whose character is described below, § 30. The young Lucullus was killed when not more than twenty-two years old, in the pursuit after the battle of Philippi. Cato, who was his uncle by his mother's side, was his guardian. His father died when he was quite young, but neither the year of the father's death nor that of the son's birth is certain.

8. Cogeretur, 'was assembling.' The Consuls had the power of compelling attendance. See Cic. Phil. 1. 5.

Nihil—detrahens, 'without at all depriving the State of his service.'

9. Quo magis tum, 'all the more now.'

10. Helluari, 'to devour like a glutton.'

In tam clara re, 'on so exalted a subject.'

11. Quod quum. The 'quod' is here the relative, and the clause 'ut—videremus' is in apposition with it. See above, § 9.

13. Prima illa—solemus, 'the regular first greetings which we use when friends meet.'

14. A villa enim, credo, 'you come from your country-house, I suppose.'

16. Ludis commissis, 'as the games had begun,' because then there was no business going on at Rome.

21. Tuum munus, as being his guardian.

22. Caepioni. Q. Servilius Caepio, whose daughter Servilia was young Lucullus' mother.

23. Respondeat, 'may be worthy of.'

25. Quanti fecerim, 'how greatly I esteemed.'

27. Quum—tum, 'not only—but especially.'

28. Omni voluntate sententiaque coniunctus, 'in perfect harmony of affection and sentiment.'

29. Praeclare facis quum tenes, 'you are quite right in retaining.'

34. Aetatem vides, 'you see how young he is.'

35. Infici, 'to gain a tincture.'

36. Quas si combiberit, 'by imbibing which.'

38. Sic, 'yes.'

14. 2. Personis, 'characters.' Communis, 'common to all,' 'universal.' Ex eo quod, 'from the fact that.'

7. In formis, 'in external appearance.'

9. L. Crasso, the great orator. See above, 12. l. 73.

L. Philippo. Consul in 91 B.C., when he and Crassus were fiercely opposed to one another. He is described by Hor. Ep. 1. 7. 46.

> 'Strenuus et fortis, causisque Philippus agendis
> Clarus.'

Magis de industria, 'more studied.'

10. L. F. 'Lucii filio.' The Caesar here mentioned was C. Julius Caesar Strabo, a man of considerable note as an orator. He was killed when Marius and Cinna seized Rome, 87 B.C.

11. Druso. M. Livius Drusus, colleague of C. Gracchus in the tribuneship, and employed by the Senate to thwart his measures.

12. Scipione. Scipio Africanus Minor, the conqueror of Carthage in the third Punic war.

14. Simulatorem, 'fond of disguising his real sentiments.' There is no English word which fully expresses what the Greeks meant by *εἴρων*. *Εἰρώνεια* is 'a figure which enables the speaker to convey his meaning with greater force by means of a contrast between his thought and his expression.' (Thirlwall.) The English word 'irony,' which is derived from it, has a much narrower meaning.

15. Socratem accepimus, 'we are told that Socrates was.'

17. Ex Poenorum: understand 'ducibus.'

19. Praecipere, 'anticipate.'

23. Furere se simulavit. When the Athenians had met with continued ill success in their attempts to conquer Salamis, they passed a decree, which, under penalty of death, forbad any one so much as to propose the renewal of the desperate undertaking. Solon, to evade this, feigned madness, and rushed into the agora and there recited an elegiac poem urging the Athenians to re-conquer the 'lovely island.' The decree was repealed, and Solon appointed to the command, and he succeeded in conquering the island.

26. Qui perpetiantur. 'Qui' is here consecutive, and so takes a subj., 'men who will endure anything.'

27. M. Crassum, the triumvir.

29. Contra, 'was the opposite.'

31. Itemque in sermonibus alium. 'Alium' is governed by a verb to be implied from 'accepimus.' 'Accepimus' itself will not fit the sentence, because 'alium' does not refer to any particular individual. 'In sermonibus,' 'in conversation,' 'in private intercourse.'

32. Unus e multis, 'quite an ordinary person.' Translate, 'and again in social intercourse we see others, though they are ever so great people, make themselves seem to be only ordinary persons.' Cicero here means to

describe the quality of affability, by which great men are able to put others at their ease with them, and meet them as equals without any appearance of condescension.

32. Et in patre et in filio. The first was Marius' colleague in the consulship, 102 B.C., and gained, with him, the great victory over the Cimbri. He was one of the victims of Marius' butchery when he entered Rome with Cinna, 87 B.C. The second maintained Sulla's laws against the counter-revolution attempted after his death by Lepidus, who was his colleague in the consulship. He was one of the chiefs of the aristocratical party, and a man of very high character.

33. Mancia, unknown.

36. Vindicavit, 'punished.'

Ne Xenocratem quidem: here, again, a different verb must be supplied from 'audivi.' Cicero could not have learnt anything about Xenocrates on the personal authority of his elder contemporaries, for he died 314 B.C. 'Accepimus' or some such word must be supplied. Translate freely, 'this was the case, too, it is said, even with Xenocrates, the austerest of philosophers, who was on that very account great and famous.' The sentence is somewhat awkwardly expressed.

39. Minime tamen vituperandorum, 'which are yet by no means to be found fault with.'

15. 1. Haec: the arguments which had preceded on the thesis 'that nothing is good but what is honourable.'

2. Quae verbis—videntur, 'which I think we are discussing with more than sufficient minuteness.'

5. Aut auri—voluptates, 'either of gold and silver to gratify their avarice, or of pleasures to tickle their senses, or of fine furniture to please their taste, or of banquets to delight their palates.'

8. Vultis a Romulo? supply 'incipiamus': 'shall we begin with Romulus?'

9. Tandem, 'I should like to know.' 'Tandem' in a question gives it energy, and often marks indignation or astonishment.

10. Isti, 'your friends,' the supporters of the opposite side of the argument. He here means the Epicureans, who maintained that pleasure was the chief good. He is arguing against an imaginary opponent.

15. Quid egerit, 'what he aimed at.'

21. Patrem Decium; P. Decimus Mus, who devoted himself at the battle under Vesuvius in the great Latin war, 340 B.C. The omens having been interpreted to declare that the fates required the sacrifice of a general from one side and an army from the other, Decius, when his men began to waver, solemnly offered himself as a sacrifice to the gods of death, and then plunged into the thickest of the enemy and was slain. His son devoted himself in the same way in the second Samnite war, at the battle of Sentinum, 295 B.C.

22. Devotavit, 'made them devote themselves.'

23. Continentia, 'the integrity,' referring to Fabricius' refusal of the presents and offers of Pyrrhus.

24. Duo propugnacula belli Punici, 'those two bulwarks of Rome in the Punic war.' Cp. with the phrase, Virg. Aen. 6. 843,

'Duo fulmina belli
Scipiadas, cladem Libyae.'

Observe, however, that Virgil is here referring to the two other Scipios, the elder and younger Africanus. Cnaeus and Publius Scipio were brothers: Publius was Consul in 218 B.C., the year that Hannibal entered Italy. He was sent to Spain to stop Hannibal's advance, but, being too late to stop Hannibal's crossing the Rhone, he sent his own army on to Spain under his brother's command, and returned to Cisalpine Gaul to take the command of the forces there. After the battle of the Trebia he went to Spain to resume his proper command, and there he and his brother contended successfully with Hasdrubal for six years, till in 211 B.C. they were both defeated and slain. But they had done their work, having prevented Hasdrubal from sending reinforcements to Hannibal during the critical period of his campaigns in Italy. Publius was father of Africanus Major.

27. Inter horum aetates interiectus, 'who comes between them in date.'

32. Alicuius: governed by 'similes' at the end of the sentence.

Horum, 'the men of the present day.'

33. Qui signis, qui tabulis, 'in statues and paintings.'

34. Corinthiis operibus, 'works of art from Corinth.' It was especially famous for statues made of a peculiar kind of bronze called 'Aes Corinthiacum.' So Virgil, Georg. 2. 446, includes among the luxuries of the great at Rome,

'Illusas auro vestes, Ephyreiaque aera,'

Ephyra being an old name of Corinth.

16. 1. Consul iterum, 'in his second Consulship.'

Ex insidiis, 'in an ambuscade.' Ex means literally, 'by persons rising out of an ambuscade.'

2. Duce—imperatore. Observe the distinction of the two words. Xanthippus was the real general who conducted the campaign, Hamilcar the nominal commander in chief. Xanthippus was a Greek soldier of fortune, who had come to Africa to take service with the Carthaginians. He pointed out so clearly to the government the mistakes of their generals to which their defeats had been owing, that they entrusted him with the direction of their forces, though leaving the nominal command with their own generals.

3. Iuratus, 'under oath': the participle is used actively, as if it came from a deponent verb. So 'pransus' from 'prandeo,' 'potus' a participle of 'poto,' 'coenatus' from 'coeno,' and others. The construction with 'ut' is unusual with 'iuro,' which, when referring to the future, usually takes the fut. inf.

6. Utilitatis speciem, 'a plausible appearance of expediency.'

8. Quam calamitatem—gradum. The English order of the Latin words is 'iudicantem [eam] calamitatem quam accepisset in bello communem [esse] bellicae fortunae,' 'to regard the defeat which he had met with as part of the common fortune of war (literally, 'common to the fortune of war'), and maintain his position of consular dignity.' Calamitatem is in the relative clause, instead of being in the main one, dependent on 'iudicantem.' In such sentences it would be perhaps more usual to find a demonstrative, as 'eam,' inserted in the main sentence. Calamitatem in bello = 'defeat': 'calamitas' is by itself a general word for disaster. It is probably derived from 'cado,' the change of 'l' for 'd' being common in Latin, e. g. 'sella' from 'sedeo,' 'palam' from 'pando,' 'scala' from 'scando,' 'lacrima' compared with Gr. δάκρυ.

11. Quem censes? i.e. 'negare.' 'Who do you think would?'

12. Auctores, 'authorities.' Locupletiores, 'more weighty,' i.e. than magnanimity and courage.

13. Omnia humana, 'all mortal ills.' 'Humanus' from 'homo' means either (1) what a man is liable to as a mortal ('homo,' man, in contrast with the Deity), (2) what befits man as a rational being ('homo,' man, in contrast with the brute creation).

17. Non esse se, 'saying that he was not.' 'Dixit' is implied in 'recusavit' which precedes.

Illud etiam: explained by what follows, 'reddi captivos.' 'Illud' is literally 'that other point' as distinguished from the question of his own personal safety.

21. Cuius quum = 'et quum eius.' Translate 'and as his advice prevailed.' For the meaning of 'auctoritas' see note on Sect. i. § 1.

23. Neque vero tum ignorabat. Cp. Hor. Od. 3. 5, 49

'Atqui sciebat quae sibi barbarus
Tortor pararet.'

The whole Ode may be compared with the present passage, as containing the story of Regulus as told in poetry.

25. Tum, quum vigilando necabatur, 'at the very time when he was being killed by want of sleep.' 'Quum' is followed by an indicative in past tense because the time indicated by it is simultaneous with that of the principal verb.

26. Erat in meliore causa, 'was in better plight,' or, as we say, 'in better case.'

27. At here introduces an objection, 'but you will say.' Stulte, i.e. 'fecit.' Qui with the subj. is here causal, 'for proposing.'

17. 2. Iuratos: see above on § 16.

3. Ea castra. The camp of the Romans which had been taken by the Carthaginians after the battle.

4. Si non redierunt, 'if it be true that they did not return.' He inserts this because the story was uncertain.

7. A senatu re non impetrata, 'not having gained their point from the senate,' viz. that they should be ransomed.

8. Unum—remansisse, 'but that one of the ten, who had gone back into the camp just after he had started, stayed at Rome.'

11. Interpretabatur, 'he made out.'

12. Prudentiam, 'real foresight.' 'Prudentia' is a contraction of 'providentia.'

14. Illud, literally, 'that other story': in English we should say 'this,' i.e. the following.

15. Non quos cepisset. The subj. is here used with the relative because it is consecutive, 'not men whom he had taken,' though the expression of consequence is less clear than usual.

18. Quum, 'although.'

20. Idem, sc. Polybius.

22. Honestatis comparatione, 'in comparison with honour.'

24. Plures, 'more than one,' 'several.' He is here referring back to the former story.

Eadem fraude, 'with the same dishonest purpose.'

26. Omnibus ignominiis, 'with every disgrace they could put upon them.' The censors had four kinds of 'notatio' in their power. 'Motio ex senatu,' 'ademptio equi,' 'motio e tribu,' and 'in aerarios referre.' These may all be seen explained in Dict. of Ant. under 'Censor.'

18. 2. Male pugnatum. A very softened expression. They had been led by C. Pontius into a defile (the famous Furcae Caudinae) where they were at the mercy of the Samnites, and forced to capitulate.

7. Pax Samnitium, 'the peace with the Samnites.' Cicero is misled here by patriotic prejudice. The conduct of the Romans, so far from being an instance of 'honestas' prevailing over 'species utilitatis,' is rather a proof that 'the Romans were as regardless of their own individual feelings, as of the laws of justice and good faith, when either were set in the balance against national pride and ambition.' Arnold, Hist. of Rome, vol. 2, ch. 31.

8. Suasor et auctor fuit, 'not only supported but proposed.'

9. C. Mancinus. He commanded against Numantia in 137 B.C., Q. Pompeius in 141 B.C. In the latter case, the treaty he had made with the Numantines was repudiated, without even the farce of surrendering him to them.

11. Suasit, 'spoke in favour of.'

13. Honestius, i.e. 'egit,' 'acted more honourably.'

14. In eadem causa, 'in the same predicament,' i.e. he had been defeated by the Numantines, and had made a peace which did not satisfy the Senate.

16. Apud superiores, 'with those who have been mentioned above,' i.e. Postumius and Mancinus. Auctoritate, 'the superior influence.'

19. 1. Belli aequitas, 'fair conduct in war.'

Fetiali iure. See Dict. of Ant. under 'Fetiales.'

3. Rebus repetitiis, 'after a formal demand of satisfaction.'

Denuntiatum et indictum, 'given notice of and declared.'

4. Popilius. M. Popilius Laenas, who was Consul 172 B.C., and commanded against the Ligurians.

6. Dimittere, 'to disband,' 'discharge.'

Catonis: sc. Cato the Elder.

14. Missum factum, 'discharged.'

Bello Persico; not 'Persian war,' but 'the war with Perses,' the last king of Macedonia.

Quod, qui—mitigatam. Observe that 'quod' here is dependent on 'mitigatam,' and not on 'animadverto,' the English order of the words being this: 'animadverto tristitiam rei mitigatam [esse] lenitate verbi, quod is, qui proprio nomine "perduellis" esset, "hostis" vocaretur.' The 'quod' introduces the instance in which the 'mitigatio' is observed.

19. Lenitate verbi, 'by a softened expression.'

22. Status dies cum hoste. This and the following are fragments from the old laws of the twelve tables made by the Decemviri. Status dies means 'a day fixed for the trial of an action.'

23. Adversus hostem, 'as against a foreigner the right of ownership is good for ever,' i.e. ownership could not be acquired by a foreigner by 'possessio,' or prescription, that is, by any length of occupation.

Hostem. Cicero says that the application of 'hostis' (stranger) to mean 'enemy,' was a softening of the asperity of war: the truth rather is that it proves that the Romans looked upon all strangers as enemies. It is observed (Donaldson, Varr. p. 206) that 'the Latin "hostis" and Greek *ξένος*, starting from opposite points have interchanged their significations.' 'Hostis' originally means, 'a person entertained by another,' being connected with 'hospes,' 'hostia,' &c., but came gradually to mean first 'a stranger,' 'a foreigner,' then 'an enemy,' whereas *ξένος*, originally denoting a 'stranger,' being derived from *ἐκ* (*ἐξένος*), came in the end to signify 'an entertainer' and 'a friend.'

26. A peregrino—remansit, 'it has ceased to be applied to foreigners, and has remained as the proper title of one who bears arms against another.'

27. Proprie means that it is now regarded as its original meaning and not as a derived or figurative one.

28. Causas subesse, 'that it should be based on those grounds'; literally, 'that those grounds should be underneath it.'

39. Quibus—proposita est, 'whose object is.'

32. Civi, 'a fellow-countryman.'

34. Capitis et famae, 'for life and honour.'

35. Ut cum inimicis, 'as men do with their personal enemies.'

Uter esset, 'to settle which should survive,' that is, 'for life, not for sovereignty.'

40. Nec mi aurum. The lines are from Ennius, and are interesting as

a specimen of older Latin poetry than that of Virgil and Horace and the writers of the Augustan age. Mi is an old contraction of 'mihi.'

41. Cauponantes bellum, 'higgling over war'; from 'caupona,' a shop-keeper: cp. Aesch. Theb. 545

ἐλθὼν δ' ἔοικεν οὐ καπηλεύσειν μάχην.

42. Cernamus, 'decide,' in which sense the compound 'decerno' is more commonly used in later Latin.

43. Hera fors, 'Dame Fortune.'

46. Eorumdem. The first two syllables to be read as one, like 'yorumdem.'

Certum est, 'I have resolved': supply 'mihi.'

47. Dono, ducite, doque. The order of the words is inverted, 'dono doque, ducite,' 'I give and present them to you, do ye carry them off.'

Volentibu'. A final 's' was often elided in old Latin poetry.

48. Aeacidarum. Pyrrhus boasted of being lineally descended from Pyrrhus, the son of Achilles, who was said to have settled in Epeirus after the Trojan war, and to have founded a race of kings.

49. Temporibus adducti, 'under stress of circumstances.'

53. Non censuit, 'voted against.'

54. Quum retineretur. Cp. Hor. Od. 3. 5, 50

'Dimovit obstantes propinquos
Et populum reditus morantem.'

55. Fidem hosti datam fallere, 'to break his word when pledged to an enemy.'

57. Quos decem, the antecedent is 'eos omnes' below. The order of the Latin sentences may be kept by translating 'quos decem,' 'in regard to those ten men, whom.'

58. Nisi—impetrassent, 'unless they induced [the Senate] to let the prisoners be ransomed.'

60. Qui peierassent: subj. because, as it is stated in § 17, it was uncertain how many of them were guilty of the perjury, and so 'eos qui' = such as had. Observe that the antecedent to 'quos' is 'eos' not 'eorum.'

In aerariis reliquerunt, 'kept disfranchised'; literally, 'left among the aerarii.' For 'Aerarii,' see Dict. of Ant.

61. Qui iurisiurandi fraude culpam invenerat, 'who had been the first to incur the guilt by evading his oath.' With this use of 'fraude' cp. the phrase 'fraudem facere,' 'to evade.' Liv. 7. 16 'Quod emancipando filium fraudem legi fecisset.' Plaut. Mil. Glor. 2. 2, 9 'Ne legi fraudem facerent.'

63. Nescio quid. 'Obliviscor' seldom is used with an acc.: here it is so used, probably to avoid the ambiguity of 'nescio cuius.'

65. In fide, 'in a promise.' Quid senseris non quid dixeris, 'your meaning, not your mere words.'

71. Bellum ultro inferentis, 'the aggressor in the war.'

20. 2. Iaceret, 'did not come forward.' Iam septimum annum,

'now for the seventh year,' i. e. 'had been more than six years without coming forward.'

3. Legatus, 'subordinate.'

6. Si se consulem fecissent. Compare Cleon's boastful offer, when the Athenians were impatient at Demosthenes' delay in taking the Spartan force in the island of Sphacteria, that if they made him general, he would either take them prisoners or kill them all within twenty days. Thuc. 4. 28.

9. A fide iustitiaque discessit, 'deviated from honour and justice.'

Qui adduxerit, 'by bringing.' 'Qui' causal.

11. Invidiam, 'odium.'

13. Adhibuissent, 'had called in to their assistance.'

Ut res nummaria—constitueretur, 'that the question of the coinage might be settled by their united deliberations,' that is, to fix a definite legal standard of the relative value of the current coins of the time.

14. Iactabatur nummus sic, 'the value of money shifted so much.'

16. Conscripserunt—iudicio, 'they drew up a proclamation together, with a fixed penalty and form of trial.'

17. Omnes simul escenderent. Their all mounting the rostra together would signify that it was their joint work.

18. Alius alio: supply 'iverunt,' 'went their several ways.'

19. Marius is Gratidianus, whose full name was M. Marius Gratidianus, the form of the last word implying that he was by birth a Gratidius, adopted by a Marius. Adopted sons took the 'nomen' of their adopting father with the adjective form of their own proper 'nomen.' See Dict. of Ant., 'Nomen.' So the younger Africanus, who was by birth an Aemilius, when adopted by P. Cornelius Scipio, the son of the elder Africanus, became P. Cornelius Scipio Aemilianus; and Octavius, when adopted by Julius Caesar, his great-uncle. became C. Julius Caesar Octavianus.

Recta: supply 'via ivit,' 'went straight.' Ab subselliis, 'from their sitting'; literally, 'from the benches.'

Idque—solus edixit, 'gave out in his own name alone the proclamation which had been composed in concert.'

21. Statuae—cerei, 'statues of him were set up in all the streets, and at all of them incense and wax tapers were burnt.' These were special marks of the people's gratitude for the relief which the measure produced.

22. Quid multa? supply 'dicam,' 'in short.'

23. In deliberatione, 'when deciding their line of conduct.'

25. Non ita magnum, 'no such very great matter.'

26. Ut Mario. The order is, 'ut videbatur Mario non ita turpe [esse] praeripere collegis et tribunis popularem gratiam, valde utile esse [videbatur] consulem ob eam rem fieri quod sibi tum proposuerat.'

Praeripere collegis, 'to anticipate his colleagues in securing'; literally, 'to snatch beforehand from his colleagues.' 'Collegis' is dative, expressing 'incommodum': the antecedent to 'quod' is 'consulem fieri.'

29. Omnium, 'for all cases.'

21. 1. Quamdiu. The boast which Cicero utters here is not borne out by history. In all their wars the Romans were ruthless and unscrupulous.

3. Necessarii, 'forced upon us.'

4. Populorum, nationum, 'civilised nations and barbarous tribes.' When these two words are used together 'populus' means an organised community with a regular government, 'natio' a tribe without such political organisation.

6. Si defendissent, 'by having protected.'

7. Illud—nominari, 'our position then might have been called that of protectors rather than sovereigns of the world.'

10. Desitum est, 'we ceased to regard anything as unjust to our allies.' The passive of 'desino' is only used in the compound tenses.

12. In illo, 'in his case,' i.e. Sulla's.

Honestam causam. It is to be remembered that Cicero belonged to the same political party as Sulla.

13. Hasta posita; as the sign of an auction.

15. Praedam; which properly means 'booty taken from a foreign enemy.'

Secutus est. He means the Dictator, Julius Caesar.

16. Impia. Julius Caesar was at the head of the opposite party to that of Sulla and Cicero, and so Cicero calls his cause 'impia,' 'unnatural'; that is, he was waging civil war against his country, which he does not allow in Sulla's case.

17. Publicaret, 'confiscated.' Qui has a subjunctive after it here, because Cicero wishes to leave it apparently ambiguous whom he means, 'one who'; it is therefore consecutive.

18. Iure calamitatis; an ironical phrase. 'Ius' in such a phrase means 'privilege': instead of giving them any real 'ius,' he involved them all in the same calamity.

19. Ad exemplum amissi imperii, 'as an instance to show that we had lost our empire.'

20. Massiliam. Massilia had long been of the greatest service to the Romans in their wars in Gallia Transalpina. But it shut its gates against Caesar when he was marching from Italy into Spain to attack the leaders of the Senatorial party there, at the beginning of the war between him and Pompey. It was taken after a long siege, and, according to the Roman custom, a model or picture of it was carried in Caesar's triumph.

Ex ea urbe triumphari, 'a triumph celebrated over a city.'

25. Impunitates tulissemus, 'had suffered many crimes to go unpunished.'

26. A quo—hereditas. This was written soon after Caesar's death. 'Who has bequeathed his property indeed to only a few heirs, but his ambition has descended to a number of scoundrels.' He means Antonius and others, who were all striving to succeed to Caesar's power.

30. P. Sulla, nephew of the Dictator Sulla, who took part both in his proscription and that of Caesar. Quam—recessit, 'which P. Sulla first waved when his own relative was Dictator, and then ('idem') thirty-six years afterwards took part in a still more atrocious auction.'

32. Alter autem, 'the other Sulla.' It is not known who he was.

Scriba, 'a clerk.'

35. Parietes, 'the buildings,' literally, 'the walls of the houses,' not the walls of the city, which would be 'muri' or 'moenia.'

Iique ipsi—metuentes, 'and even they are now dreading the very extreme of wickedness.' He insinuates that Antonius is likely to burn and pillage the city.

36. Rem publicam, 'the constitution.'

37. Redeundum est enim ad propositum, 'for I must return to my subject.' What he has been saying is a digression: he recurs here to what he had said at the beginning of the passage.

22. 1. Nec. 'Nec' is here equivalent to 'et non,' the 'et' meaning not 'and' but 'both.' So 'nec infacetus' = 'et facetus.'

2. Otiandi non negotiandi: observe the play on the words: 'negotiandi' means acting as 'negotiator.' The 'negotiatores' were bankers and money-lenders, but the name was confined to those who exercised this profession in the provinces.

3. Hortulos, in the plural, corresponds to the English word 'grounds.'

5. Sine interpellatoribus, 'without any one to disturb him.'

6. Qui faceret: 'qui' is here consecutive, as referring to a class, not an individual, 'a man who.' Argentariam faceret, i.e. 'rem,' 'was a banker.' 'Argentarius' is much the same as 'negotiator,' only it is usually applied to bankers at Rome, as 'negotiator' is to those in the provinces.

7. Venales—habere, 'that his grounds were not for sale, but that Canius was welcome to make himself at home in them (literally, 'to use them as his own') if he liked.'

9. Promisisset, 'had accepted the invitation'; literally, 'had promised to come.'

10. Qui esset. The relative here is followed by the subjunctive, as being causal, expressing the reason why Pythius was able to carry out his plan.

Ut argentarius, 'as a money-lender would naturally be.'

13. Tempore, 'at the appointed time.'

19. Hac villa. 'Villa' is here the same as 'hortuli,' 'pleasure grounds.'

Carere, 'to do without.'

21. Gravate; supply 'vendebat,' 'was reluctant.'

Quid multa; supply 'dicam,' 'to cut the story short.'

22. Impetrat, i. e. Canius.

23. Instructos, literally 'ready furnished'; applied to the grounds it means 'as they stood,' with all the stock and buildings on them.

Nomina facit negotium conficit, 'he borrows the money and con-

cludes the bargain.' 'Nomen,' as a term of trade, means 'an entry in a ledger or account-book,' and the phrase 'nomina facere' means, according to the context, either to lend money or to borrow it, either process causing entries in the ledger. 'Bonum nomen' is 'a good debt.'

25. Scalmum (Gr. σκαλμός), a thole-pin, i. e. a peg answering the purpose of a row-lock. So 'scalmum nullum' means 'not the least sign of a boat.'

27. Eos nullos videret, 'he saw none of them.' 'Nullos' makes the negative more emphatic than the simple 'non.'

Quod sciam, 'so far as I know.' The subjunctive in this and similar phrases implies a restriction, and so comes under the consecutive construction. It can only be used with a negative.

29. Quid faceret? The conjunctive of doubt or deliberation. It is equivalent to 'he did not know what to do.'

30. Aquillius. C. Aquillius Gallus, a famous Roman jurist, who published several legal works, which were quoted as authorities.

Collega. He was Cicero's colleague in the praetorship 66 B.C.

De dolo malo formulas. 'Dolus malus' is the regular legal term for 'fraud'; 'formulae' were established methods of procedure, under some one of which every action at law must be brought.

34. Luculente. Supply 'dictum est.'

Ut—definiendi, 'as it would naturally be by a man of skill in defining.'

23. 1. Existunt, 'arise.'

Calumnia, 'quibble,' derived from an old verb 'calvor,' 'to deceive.'

4. In republica, 'in matters of state.'

5. Ut ille; supply 'peccavit.'

6. Quod essent: subjunctive, as being oratio obliqua. This is expressed in English by inserting 'he said'; 'because, he said, truce was made,' &c.

9. Seu quem. 'Quem' here is for 'aliquem.'

13. Aliquantum agri, 'a considerable space.' 'Agri' is genitive of quantity, or 'rei demensae.'

24. 1. In scripto, 'in the text of a law.'

2. Lex; supply 'ait,' 'the law says.'

3. Amittunto. Observe the future imperative, as usual, in a law.

4. Onera, 'the cargo.'

8. Applicaverunt, 'steered.'

9. Ad se sustulerunt, 'took on board.'

Aliquanto: ablative of measure.

11. Quum idem gubernator esset, 'who was also the captain.'

12. Scapham annexam trahebat, 'kept the boat in tow'; literally, 'drew the boat, fastened to it.'

15. Navi est opitulatus, 'eased the vessel.'

20. Scripto ad causam accedunt, 'ground their case upon the text of the law.'

21. Ex nominis vi, 'on the meaning of the term.'

22. Relinquere navim. The 'quid sit' comes before this, the infinitives being used as substantives: 'what is meant by leaving a ship.'

Navis ipsa quid sit. Such a question would arise as whether the ship included the boat belonging to it, when being towed behind it. Upon this would depend whether the owner lost his claim.

25. 1. Sanctum est, perfect passive of 'sancio.'

2. Dicerentur—essent. Observe these past tenses, dependent on a principal verb in a perfect tense; for 'sanctum est' is a real perfect, not an aorist. But this is the true Latin idiom where the result or purpose which is expressed by the dependent verb is regarded with reference, not to the whole time represented by the perfect, but to the past act in which it commenced. Thus here 'Sanctum est' implies 'Legis lator sanxit' (aorist), which would of necessity be followed by the past tenses. They must be translated in English by present tenses.

3. Praestari, 'be made good.'

4. Lingua, 'by word of mouth,' 'in words.'

Quae qui. 'Quae' is equivalent to 'et ea,' and so 'subiret' is subjunctive because the 'quum' belongs to it, as much as to 'satis esset.' Translate, 'and that any one who denied them.'

8. Ut, 'for instance.'

10. Ea, 'those buildings,' i.e. those parts of the 'aedes.'

Quorum altitudo officeret: subjunctive either only because it is oratio obliqua, 'whose height, they said, was in their way when taking the auspices,' or, perhaps, in a causal sense, 'because their height,' &c.

11. Proscripsit, 'advertised for sale.' 'Proscribo' is 'to put up a notice or list of any kind in public.'

Insulam. A house standing detached from others was called 'insula.' See Dict. of Ant.

15. Quam belongs to 'postea.'

Arbitrum illum adegit = 'egit illum ad arbitrum,' 'compelled him to submit to arbitration'; literally, 'forced him to go before an arbitrator': an old construction.

16. Quidquid sibi, &c. This clause is a part of the formula of sale. whereby the seller gave a kind of warranty that he had dealt fairly and honestly by the purchaser. The sentence is elliptical. It means, 'brought him before an arbitrator, in reference to the words 'quidquid sibi,' &c.' i.e. to decide whether he had fulfilled the engagement made in them.

17. Huius nostri Catonis. Cato of Utica, Cicero's contemporary.

18. Ut enim. It was usual to describe a Roman citizen by giving his father's praenomen after his own name. See an instance in § 9, and below, § 26. So this Cato would be formally described as M. Porcius Cato M. F. i.e. Marci Filius.

Illud lumen, 'that luminary,' i.e. 'that illustrious man.'

19. Is igitur, 'he, I say.' 'Igitur' is used to resume the narrative after a parenthesis.

20. Ita pronuntiavit, 'gave this sentence,' repeats the previous words 'sententiam dixit.'

23. Reticentiae, 'all cases of fraudulent concealment.' Where an abstract word is used in the plural it means 'cases, instances, examples of the quality.'

25. Propinquus noster. His aunt had married Cicero's grandfather. De Legg. 3. 16.

27. Serviebant, 'were under a servitude' or 'restraint.' 'Servitus' was a technical term of law for any liability which restrained the owner's power over his property, as, for instance, another person's having a right of way over land, or of carrying a watercourse through it, or in regard to a house, as here, a right of using the wall of it for support to an adjoining one. Sir W. Scott puts an amusing exposition of the Scotch law of servitude, which is taken from the Roman, into the mouth of Saddletree, in Heart of Midlothian, ch. 11, where he illustrates it by the case of 'stillicidium,' or, as he miscalls it, 'tillicidian.'

28. In mancipio, 'in the sale.' 'Mancipium,' from 'manus' and 'capio,' expressed the process by which the transfer of ownership was made by the buyer taking hold of the property, or of something which represented it, and claiming it as his own before witnesses.

30. Ius urgebat—praestari, 'claimed the law in his favour' (which says that) 'whatever defect the seller knows of, and does not mention, he is bound to make good.' 'Vitii' is genitive of quantity or 'rei demensae.'

31. Aequitatem: supply 'urgebat,' 'maintained that equity was on his side.' Equity rectifies the wrongs which a strict adherence to the letter of the law would cause, in cases where, according to the maxim quoted in § 23, 'summum ius summa iniuria.'

34. Qui—teneret, 'who knew what the property he had bought was liable to.' The order is, 'qui teneret quo iure id quod emerat esset.'

35. Quorsus haec; supply 'pertinent,' or 'spectant,' 'why do I quote these cases?'

36. Astutos, 'sharp practices'; literally, 'those who used sharp practices.'

26. 1. Mamerco. It is not known to which of the Mamerci this refers.

2. Praetermissio aedilitatis, 'his refusing to serve as aedile.' The aediles, who were 'commissioners of public works,' had the superintendence of the public festivals and games, and in this capacity were expected, at their own expense, to give magnificent and costly performances at them, such as shows of gladiators, combats of wild beasts, theatrical performances, &c.

3. Et—et, may best be rendered here 'either—or.' 'Faciendum est' refers to the duties of the aediles, implied in 'aedilitatis.' There is no word expressed which it agrees with.

Bonis viris—approbantibus, 'with the approval at all events, if not with the desire of honest citizens.'

5. Modo pro facultatibus, 'if only it be in proportion to one's means.'

6. Populari, 'given to the people.'

7. Decumae nomine, 'under pretence of a tithe.' An offering of a tenth was often made as a kind of thank-offering for great successes or gains, and was expended in treating the populace to shows or feasts.

8. Vitio datum, 'charged as a fault.' 'Vitio' is dative of purpose, or 'dativus rei pro complemento.'

9. Asse modium, 'corn at one "as" the peck'; literally, 'a peck (of corn) at the price of one "as."'

10. Nec turpi—maxima, 'by an expenditure which was neither discreditable, as he was aedile, nor very enormous.' The aediles had charge of the markets.

13. Quae—continebatur, literally, 'which was involved in my safety,' i.e. 'whose welfare depended on my recall.' 'Salus' is used sometimes in the sense of 'the civil welfare of a citizen,' and so, in the case of an exile, it means his recall from banishment and restoration to his rights as a citizen. Cicero several times uses it in this sense. This is a specimen of Cicero's vanity. Clodius was Cicero's chief opponent at the time, and was the proposer of his banishment. Milo proposed Cicero's recall, and was afterwards defended by Cicero for having, in the disturbances which arose, killed Clodius.

14. Causa est, 'it is a good reason for.'

16. Mediocritatis. The order is, 'Mediocritatis (regula) optima regula est,' 'moderation is the best rule.'

17. Q. F., 'Quinti filius.'

21. Cunctis suffragiis, 'by the votes of all the centuries.' On the method by which the votes were taken, see Dict. of Ant., 'Comitia.'

22. Nostro anno, 'in the year in which I was aedile.'

24. Illae, 'these,' i.e. the following. 'Illae' means literally, 'those other' as opposed to those which have been already mentioned.

26. Tanquam in manum datur, 'is given for immediate use.'

28. Verecundius reprehendo, 'I feel more reluctant to blame.' Propter Pompeium. because Pompeius, who was the leader of the senatorial party, to which Cicero belonged, had built a theatre, the 'theatrum Pompeianum.'

30. Non interpretatus, 'not translated,' i.e. not copied literally. Panaetius wrote in Greek.

33. Propylaea: προπύλαια (literally, 'buildings in front of the gates,' from πρὸ, πύλη) were the entrance to a temple. The famous propylaea formed the entrance to the Acropolis of Athens.

33. Coniecerit, subjunctive, as being Demetrius' reason, and so a sort of oratio obliqua.

27. 1. Legem—trientibus, 'a law to oblige the state to sell corn to the people at $\frac{5}{6}$ of an 'as': 'semissis' $=\frac{1}{2}$ an 'as,' 'triens' $=\frac{1}{3}$, together $=\frac{5}{6}$. Saturninus was a demagogue, and, to gratify the populace, proposed that corn should be sold below the market price.

2. Id temporis, 'at that time': so 'hoc noctis,' 'at this time of night,'

'id aetatis,' 'of such an age.' The accusative in these phrases is apparently an irregular use of the accusative of respect. See Zumpt, Lat. Gr. § 459. 'Temporis' is a partitive genitive.

5. Videri, 'that they considered.'

6. Intercedere, 'put their veto on the measure.'

7. Cistellam detulit, 'commenced taking the votes'; literally, 'brought down the ballot-box.' S. C., 'senatus consultum.'

9. Pontes were narrow passages over which the voters passed one by one to put their votes into the cistae.

10. Quo secius, equivalent to 'quo minus'; 'secus' means (1) 'otherwise,' (2) 'otherwise than is right,' 'badly': then 'secius,' 'worse,' 'less'; 'non secius,' 'none the less.'

28. 2. Qui—praeclarum, 'who thinks it a fine thing to be called rich.'

6. Gemmae et auri. Of the ring on his finger. 'Auri' is the gold ring, 'gemmae' the precious stone set in it.

7. Puerum hunc unum, 'this his only attendant.' He wishes to make it appear that he has several.

11. Lectuli sternantur, 'to see that the dinner-table is got ready.'

12. Aethiops, 'a black slave.'

13. Asturconi, 'a Spanish jennet'; literally, a horse of Asturian breed, Asturia in Spain being famous for its breed of horses.

14. Choragium, 'opportunity for gaining,' from the Greek χορηγία, 'supply of anything.'

15. Ut diligenter numeretur, impersonal, 'that all the bills be carefully paid.'

17. Illo, 'thither,' i. e. 'home,' a less common form than 'illuc.'

20. Dum peregrinatur, 'when he was on his travels.' Observe the present tense with 'dum,' even after a pluperfect.

21. Sane conturbatur, 'is really in a fix,' as having boasted to them, when with them, of his wealth at home, and not knowing how to avoid being detected.

22. Bene facitis quum venitis, 'I am very glad you are come.'

23. Recta; supply 'via,' 'straight to my house.'

24. At istud—invenire, 'well, but you might easily have learnt that from any one.' Facile fuit, where we should expect 'esset,' because, like 'debeo,' 'possum,' &c., the easiness, fitness, possibility, &c. remain facts, even though they were not put into action. See Zumpt, Lat. Gr. § 518. This is an idiom to be noticed.

27. Cuius modi frumenta sint, 'how the crops are.'

28. Accedere, 'go there,' i. e. into the country.

30. Coepi insanire, a sudden change to the oratio recta, 'I have begun,' says he, 'to make a fool of myself.'

31. Sodalitium, 'a dinner party,' a meeting of 'sodales,' boon-companions.

32. Pro notitia domini, 'on the score of his acquaintance with the owner.'

34. Argentum, 'the plate.'

36. Si velit exire, 'perhaps he would be good enough to go'; literally, 'if he be willing to go out.' Cp. § 12. l. 67. Itane, 'indeed.'

38. Decuma; supply 'hora,' 'at four o'clock.'

43. Angiporto toto deerrasse, 'had made a mistake of a whole street.' 'Angiporto' is abl. of measure. He tries to make them believe that they had gone to the wrong house.

44. Ad noctem multam, 'till late at night.'

45. Corrogaret, 'borrow from all quarters.'

50. Apage = Gr. ἄπαγε, and is used either absolutely, or with an acc. Here with 'te' it means literally 'away with you'; like our 'go to.'

Familiam, 'my servants,' 'my establishment.'

52. Samiis, 'earthenware.'

55. Annuo sermone, 'were I to talk for a year.'

29. 2. Iste, 'the man before you.' This is an imaginary specimen of a narrative addressed to a jury.

5. Quin mihi praesto fit? literally, 'why does he not present himself to me?' i. e. 'let him present himself at once.'

10. Exstinguere exstinctos, 'to annihilate further those already annihilated,' like the English expression 'to slay the slain.'

12. Auribus meis opplorare, 'to vex my ears with your wailings.'

27. Examplexare, 'embrace his knees,' as a token of submission and supplication for life.

29. Quae curanda sunt cura, 'mind your own business.'

30. Tu cessas—eripere? 'Why don't you at once take away my life?' Cp. Terence, Andr. 2. 2, 6 'Cessas adloqui?' 'Why don't you speak to him at once.' Heaut. 3. 1, 1 'Cesso pulsare ostium?' 'Let me knock at the door at once.' 'Tu' is addressed to his enemy, the 'iste' of the narrative.

32. Videlicet, 'no doubt.' Quod esset, 'such as would be': 'quod' is consecutive and therefore is followed by a subjunctive.

30. 1. Magnum ingenium—urbanis: translate, 'L. Lucullus, in spite of all his great natural endowments, all his diligent application to the highest arts, and though he had acquired all liberal learning worthy of a man of noble birth, yet, at the age at which he might most have distinguished himself in the forum, was altogether cut off from civil occupations.'

5. Pietate, 'sense of filial duty.'

6. Paternas inimicitias. 'His first appearance in public life was as the accuser of the augur Servilius, who had procured the banishment of his father, but had in his turn laid himself open to a criminal charge. This species of retaliation was looked upon with much favour at Rome.' Dict. of Biogr. 'Lucullus.'

7. Quaestor. He was Sulla's quaestor in the first war with Mithridates

88 to 84 B.C. and was then left behind by Sulla in charge of the province, when he returned to Rome. Lucullus remained there till 80 B.C.

9. Licebat enim celerius legis praemio, 'for he was allowed by a special law ('legis praemio') to stand before the proper time.'

13. Non modo—superiorum, 'outshone not only the opinion which was universally held of his great qualities, but the glory of all his predecessors.'

15. Laus imperatoria, 'eminence as a commander.'

17. In Asiae pace, 'in the peaceful province of Asia.' Asia here, as usually in Cicero's time, means the Roman province of Asia, that which had been the kingdom of Pergamus, the north-western part of Asia Minor.

19. Non desideravit, 'did not miss,' 'feel the loss of.' Indocilem usus disciplinam, 'the training of experience which no teaching can supply.'

22. Factus imperator, 'a ready-made general.'

23. Divinam, 'superhuman.'

24. Verborum maiorem, 'though Hortensius surpassed him in verbal memory.'

26. In Themistocle. See above, Sect. I, § 15.

27. Principem Graeciae, 'the greatest man that Greece produced.'

34. Monumentis mandare, 'to record.'

37. Totiusque—apparatu, 'and military equipment and organisation in general.' Ille Rex, Mithridates.

41. Stet, 'flourishes.'

44. Tanta—ingenii, 'all those eminent qualities and talents.'

Peregrinata, 'remained abroad.'

47. Calumnia, 'the intrigues.'

48. Nos consules. Lucullus' triumph was celebrated in 63 B.C., the year of Cicero's consulship.

Introduximus paene, 'may almost be said to have escorted.'

49. Cujus—profuisset. 'Cujus' is to be resolved into 'et ejus.' Translate, 'and of how great service his advice was to me.' 'Profuisset' is in plup. subj. because it is dependent on 'dicerem.' Were it 'dico' or 'dicam' it would be 'profuerit,' and therefore after 'dicerem,' as an historic tense, becomes plup. But it would be wrong to introduce the plup. in English.

53. Communicem, 'combine it.'

56. Haec interiora, 'his more private merits': 'haec' referring to those which he proceeds to enumerate.

60. Nec vero—solum, 'and that too not only.'

Pro quaestore, 'when serving as pro-quaestor.' So 'pro consule,' a pro-consul, 'pro praetore,' a pro-praetor. The compounded substantives are later forms.

63. Sub ipsis pellibus, 'even in his tent.' Cp. Liv. 5. 24 'sub pellibus durare': Caes. B. G. 3. 13 'sub pellibus hiemare,' 'to winter under canvas.'

66. Quumque esset—potuisset, 'and, having such a memory as I have recorded above, he easily learnt by hearing over and over again, what

he could have (would have been able to have) remembered, by hearing even once.'

69. De quibus audiebat, 'on which he heard lectures.' 'Audire' is used absolutely for being a pupil of a philosopher or lecturer. Cp. de Off. I. I 'te, Marce fili annum jam audientem Cratippum, 'who have now been Cratippus' pupil for a year.'

71. Personarum, 'characters.'

75. Earum rerum disputationem, 'the discussion of such subjects.

Non ita, 'not particularly.'

76. Quum acceperim, 'having heard.'

80. Nec—requiro, 'I am no longer at a loss for an example (for the study of) either Greek or philosophy.' For the meaning of 'auctor' see note on Sect. I, § I; here it means 'one whose example will justify the pursuit.

SECTION III.

STORIES CONNECTED WITH OMENS AND DREAMS.

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CHAP. I.

1. Praesentiam saepe divi suam declarant, ut et apud Regillum bello Latinorum, quum A. Postumius dictator cum Octavio Mamilio Tusculano praelio dimicaret, in nostra acie Castor et Pollux ex equis pugnare visi sunt, et recentiore memoria iidem Tyndaridae Persen victum nuntiaverunt. P. enim Vatinius, avus huius adolescentis, quum e praefectura Reatina Romam venienti noctu duo iuvenes cum equis albis dixissent regem Persen illo die captum, senatuique nuntiavisset, primo, quasi temere de republica locutus, in carcerem coniectus est; post, a Paullo litteris allatis, quum idem dies constitisset, et agro a senatu et vacatione donatus est. Atque etiam quum ad fluvium Sagram Crotoniatas Locri maximo praelio devicissent, eo ipso die auditam esse eam pugnam ludis Olympiae memoriae proditum est. Saepe Faunorum voces exauditae, saepe visae formae deorum quemvis non aut hebetem aut impium deos praesentes esse confiteri coegerunt.

2. Praedictiones vero et praesensiones rerum futurarum quid aliud declarant, nisi hominibus ea quae futura sunt ostendi, monstrari, portendi, praedici? ex quo illa ostenta,

monstra, portenta, prodigia dicuntur. Quod si ea ficta credimus licentia fabularum, Mopsum, Tiresiam, Amphiaraum, Calchantem, Helenum, quos tamen augures ne ipsae quidem fabulae ascivissent, si res omnino repudiaret, ne domesticis quidem exemplis docti numen deorum comprobabimus? Nihil nos P. Claudii bello Punico primo temeritas movebit, qui etiam per iocum deos irridens, quum cavea liberati pulli non pascerentur, mergi eos in aquam iussit, ut biberent, quoniam esse nollent? Qui risus, classe devicta, multas ipsi lacrimas, magnam populo Romano cladem attulit.

3. Quid? collega eius Iunius eodem bello nonne temqestate classem amisit, quum auspiciis non paruisset? Itaque Claudius a populo condemnatus est, Iunius necem sibi ipse conscivit. C. Flaminium Caelius religione neglecta cecidisse apud Thrasimenum scribit cum magno reipublicae vulnere. Quorum exitio intelligi potest, eorum imperiis rempublicam amplificatam, qui religionibus paruissent. Et, si conferre volumus nostra cum externis, ceteris rebus aut pares aut etiam inferiores reperiemur, religione, id est cultu deorum, multo superiores. An Attii Navii lituus ille, quo ad investigandum suem regiones vineae terminavit, contemnendus est? Crederem, nisi eius augurio rex Hostilius maxima bella gessisset. Sed negligentia nobilitatis augurii disciplina omissa, veritas auspiciorum spreta est, species tantum retenta. Itaque maximae reipublicae partes, in his bella, quibus reipublicae salus continetur, nullis auspiciis administrantur; nulla peremnia servantur, nulla ex acuminibus; nulli viri vocantur, ex quo in procinctu testamenta perierunt. Tum enim bella gerere nostri duces incipiunt, quum auspicia posuerunt.

4. At vero apud maiores tanta religionis vis fuit, ut quidam imperatores etiam seipsos diis immortalibus capite velato verbis certis pro republica devoverent. Multa ex Sibyllinis vaticinationibus, multa ex haruspicum responsis commemorare possum, quibus ea confirmentur quae dubia nemini

debent esse. Atqui et nostrorum augurum et Etruscorum haruspicum disciplinam P. Scipione, C. Figulo consulibus res ipsa probavit: quos quum Ti. Gracchus, consul iterum, crearet, primus rogatorum, ut eos retulit, ibidem est repente mortuus. Gracchus quum comitia nihilominus peregisset, remque illam in religionem populo venisse sentiret, ad senatum retulit. Senatus quos ad soleret referendum censuit. Haruspices introducti responderunt non fuisse iustum comitiorum rogatorem. Tum Gracchus, ut e patre audiebam, incensus ira, 'Itane vero? ego non iustus, qui et consul rogavi et augur et auspicato? an vos, Tusci ac barbari, auspiciorum populi Romani ius tenetis et interpretes esse comitiorum potestis?' Itaque tum illos exire iussit. Post autem ex provincia litteras ad collegium misit, se, quum legeret libros, recordatum esse, vitio sibi tabernaculum captum fuisse, hortos Scipionis, quod, quum pomoerium postea intrasset habendi senatus causa, in redeundo, quum idem pomerium transiret, auspicari esset oblitus: itaque vitio creatos consules esse. Augures rem ad senatum: senatus, ut abdicarent consules: abdicaverunt. Quae quaerimus exempla maiora? Vir sapientissimus atque haud scio an omnium praestantissimus peccatum suum, quod celari posset, confiteri maluit, quam haerere in republica religionem: consules summum imperium statim deponere, quam id tenere punctum temporis contra religionem.

CHAP. II.

1. Quid est igitur, cur dubitandum sit, quin sint ea, quae disputavi, verissima? Si ratio mecum facit, si eventa, si populi, si nationes, si Graeci, si barbari, si maiores etiam nostri, si denique hoc semper ita putatum est? si summi philosophi, si poetae, si sapientissimi viri, qui respublicas

constituerunt, qui urbes condiderunt? an, dum bestiae loquantur, exspectamus, hominum consentiente auctoritate contenti non sumus?

Nec vero quidquam aliud affertur, cur ea quae dico divinandi genera nulla sint, nisi quod difficile dictu videtur, quae cuiusque divinationis ratio, quae causa sit. Quid enim habet haruspex, cur pulmo incisus etiam in bonis extis dirimat tempus et proferat diem? quid augur, cur a dextra corvus, a sinistra cornix faciat ratum? quid astrologus, cur stella Iovis aut Veneris coniuncta cum Luna ad ortus puerorum salutaris sit, Saturni Martisve contraria? cur autem deus dormientes nos moneat, vigilantes negligat? Quid deinde causae est, cur Cassandra furens futura prospiciat, Priamus sapiens hoc idem facere non queat? Cur fiat quidque, quaeris? Recte omnino. Sed non nunc id agitur. Fiat, necne fiat, id quaeritur. Ut si magnetem lapidem esse dicam, qui ferrum ad se alliciat et attrahat, rationem, cur id fiat, afferre nequeam, fieri omnino neges? Quod idem facis in divinatione; quam et cernimus ipsi, et audimus, et legimus et a patribus accepimus; neque ante philosophiam patefactam, quae nuper inventa est, hac de re communis vita dubitavit; et postea quam philosophia processit, nemo aliter philosophus sensit, in quo modo esset auctoritas. Dixi de Pythagora, de Democrito, de Socrate: excepi de antiquis praeter Xenophanem neminem: adiunxi veterem Academiam, Peripateticos, Stoicos. Unus dissentit Epicurus. Quid vero? hoc turpius, quam quod idem nullam sensit gratuitam esse virtutem?

2. Quis est autem quem non moveat clarissimis monumentis testata consignataque antiquitas? Calchantem augurem scribit Homerus longe optimum, eumque ducem classis fuisse ad Ilium, auspiciorum credo scientia, non locorum. Amphilochus et Mopsus Argivorum reges fuerunt, sed iidem augures: iique urbes in ora maritima Ciliciae Graecas con-

diderunt. Atque etiam ante hos Amphiaraus et Tiresias, non humiles et obscuri, neque eorum similes, ut apud Ennium est,

qui sui quaestus causa fictas suscitant sententias,

sed clari et praestantes viri, qui avibus et signis admoniti futura dicebant. Quorum de altero etiam apud inferos Homerus ait, solum sapere, ceteros umbrarum vagari modo. Amphiaraum autem sic honoravit fama Graeciae, deus ut haberetur, atque ut ab eius solo, in quo est humatus, oracula peterentur. Quid? Asiae rex Priamus nonne et Helenum filium et Cassandram filiam divinantes habebat, alterum auguriis, alteram mentis incitatione et permotione divina? Quo in genere Marcios quosdam fratres, nobili loco natos, apud maiores nostros fuisse scriptum videmus. Quid? Polyidum Corinthium nonne Homerus et aliis multa, et filio ad Troiam proficiscenti mortem praedixisse commemorat? Omnino apud veteres qui rerum potiebantur iidem auguria tenebant. Ut enim sapere, sic divinare regale ducebant. Testis est nostra civitas, in qua et reges augures, et postea privati eodem sacerdotio praediti rempublicam religionum auctoritate rexerunt.

3. Eaque divinationum ratio ne in barbaris quidem gentibus neglecta est, si quidem et in Gallia Druidae sunt, e quibus ipse Divitiacum Aeduum cognovi, qui et naturae rationem, quam physiologiam Graeci appellant, notam esse sibi profitebatur, et partim auguriis, partim coniectura, quae essent futura dicebat, et in Persis augurantur et divinant Magi, qui congregantur in fano commentandi causa atque inter se colloquendi: quod etiam idem vos quondam facere Nonis solebatis. Nec quisquam rex Persarum potest esse, qui non ante magorum disciplinam scientiamque perceperit. Licet autem videre et genera quaedam et nationes huic scientiae deditas. Telmessus in Caria est, qua in urbe excellit haruspicum disciplina: itemque Elis in Peloponneso familias

duas certas habet, Iamidarum unam, alteram Clytidarum, haruspicinae nobilitate praestantes. In Syria Chaldaei cognitione astrorum sollertiaque ingeniorum antecellunt. Etruria autem de caelo tacta scientissime animadvertit: eademque interpretatur, quid quibusque ostendatur monstris atque portentis. Quocirca bene apud maiores nostros senatus, tum quum florebat imperium, decrevit ut de principum filiis sex singulis Etruriae populis in disciplinam traderentur, ne ars tanta propter tenuitatem hominum a religionis auctoritate abduceretur ad mercedem atque quaestum. Phryges autem et Pisidae et Cilices et Arabum natio avium significationibus plurimum obtemperant: quod idem factitatum in Umbria accepimus.

4. Ac mihi quidem videntur e locis quoque ipsis qui a quibusque incolebantur, divinationum opportunitates esse ductae. Etenim Aegyptii et Babylonii, in camporum patentium aequoribus habitantes, quum ex terra nihil emineret, quod contemplationi caeli officere posset, omnem curam in siderum cognitione posuerunt; Etrusci autem, quod religione imbuti studiosius et crebrius hostias immolabant, extorum cognitioni se maxime dediderunt: quodque propter aeris crassitudinem de caelo apud eos multa fiebant, et quod ob eamdem causam multa inusitata partim e caelo, alia ex terra oriebantur, quaedam etiam ex hominum pecudumve conceptu et satu, portentorum exercitatissimi interpretes exstiterunt. Quorum quidem vim, ut tu soles dicere, verba ipsa prudenter a maioribus posita declarant. Quia enim ostendunt, portendunt, monstrant, praedicunt; ostenta, portenta, monstra, prodigia dicuntur. Arabes autem et Phryges et Cilices, quod pastu pecudum maxime utuntur, campos et montes hieme et aestate peragrantes, propterea facilius cantus avium et volatus notaverunt. Eademque et Pisidiae causa fuit et huic nostrae Umbriae. Tum Caria tota, praecipueque Telmesses, quos ante dixi, quod agros uberrimos maximeque fertiles incolunt

in quibus multa propter fecunditatem fingi gignique possunt, in ostentis animadvertendis diligentes fuerunt.

5. Quis vero non videt in optima quaque republica plurimum auspicia et reliqua divinandi genera valuisse? Quis rex umquam fuit, quis populus, qui non uteretur predictione divina? neque solum in pace, sed in bello multo etiam magis, quo maius erat certamen et discrimen salutis. Omitto nostros, qui nihil in bello sine extis agunt, nihil sine auspiciis domi habent. Externa videamus. Namque et Athenienses omnibus semper publicis consiliis divinos quosdam sacerdotes, quos *μάντεις* vocant, adhibuerunt: et Lacedaemonii regibus suis augurem assessorem dederunt; itemque senibus (sic enim consilium publicum appellant) augurem interesse voluerunt: iidemque de rebus maioribus semper aut Delphis oraculum, aut ab Ammone aut a Dodona petebant. Lycurgus quidem, qui Lacedaemoniorum rempublicam temperavit, leges suas auctoritate Apollinis Delphici confirmavit. Quas quum vellet Lysander commutare, eadem est prohibitus religione. Atque etiam, qui praeerant Lacedaemoniis, non contenti vigilantibus curis, in Pasiphaae fano, quod est in agro propter urbem, somniandi causa incubabant, quia vera quietis oracula ducebant.

6. Ad nostra iam redeo. Quoties senatus decemviros ad libros ire iussit! quantis in rebus, quamque saepe responsis haruspicum paruit! Nam et quum duo visi soles essent, et quum tres lunae, et quum faces, et quum sol nocte visus esset, et quum e caelo fremitus auditus, et quum caelum discessisse visum est atque in eo animadversi globi. Delata etiam ad senatum labes agri Privernatis, quum ad infinitam altitudinem terra desedisset, Apuliaque maximis terrae motibus conquassata esset: quibus portentis magna populo Romano bella perniciosaeque seditiones denuntiabantur. Inque his omnibus responsa haruspicum cum Sibyllae versibus congruebant. Quid, quum Cumis Apollo sudavit,

Capuae Victoria? quid ortus androgyni? nonne fatale quoddam monstrum fuit? Quid, quum fluvius atratus sanguine fluxit? quid, quum saepe lapidum, sanguinis nonnumquam, terrae interdum, quondam etiam lactis imber defluxit? quid, quum in Capitolio ictus Centaurus e caelo est, in Aventino portae et homines, Tusculi aedes Castoris et Pollucis, Romaeque Pietatis? nonne et haruspices ea responderunt, quae evenerunt, et in Sibyllae libris eaedem repertae praedictiones sunt?

7. Caeciliae Q. filiae somnio modo Marsico bello templum est a senatu Iunoni Sospitae restitutum. Quod quidem somnium Sisenna quum disputavisset mirifice ad verbum cum re convenisse, tamen insolenter, credo ab Epicureo aliquo inductus, disputat somniis credi non oportere. Idem contra ostenta nihil disputat exponitque initio belli Marsici et deorum simulacra sudavisse, et sanguinem fluxisse, et discessisse caelum, et ex occulto auditas esse voces, quae pericula belli nuntiarent, et Lanuvii clypeos, quod haruspicibus tristissimum visum esset, a muribus esse derosos.

8. Quid, quod in annalibus habemus, Veienti bello, quum lacus Albanus praeter modum crevisset, Veientem quemdam ad nos hominem nobilem profugisse, eumque dixisse, ex fatis quae Veientes scripta haberent Veios capi non posse, dum lacus is redundaret: et, si lacus emissus lapsu et cursu suo ad mare profluxisset, perniciosum populo Romano; sin autem ita esset eductus, ut ad mare pervenire non posset, tum salutare nostris fore? Ex quo illa admirabilis a maioribus Albanae aquae facta deductio est. Quum autem Veientes bello fessi legatos ad senatum misissent, tum ex his quidam dixisse dicitur, non omnia illum transfugam ausum esse senatui dicere: in iisdem enim fatis scriptum Veientes habere, 'Fore ut brevi a Gallis Roma caperetur:' quod quidem sexennio post Veios captos esse factum videmus.

9. Saepe etiam et in praeliis Fauni auditi, et in rebus turbidis veridicae voces ex occulto missae esse dicuntur: cuius generis duo sunt ex multis exempla, sed maxima. Nam non multo ante Urbem captam exaudita vox est a luco Vestae, qui a Palatii radice in novam viam devexus est: 'Ut muri et portae reficerentur; futurum esse, nisi provisum esset, ut Roma caperetur.' Quod neglectum, quum caveri poterat, post acceptam illam maximam cladem expiatum est. Ara enim Aio Loquenti, quam septam videmus, exadversus eum locum consecrata est. Atque etiam scriptum a multis est, quum terrae motus factus esset, 'Ut sue plena procuratio fieret,' vocem ab aede Iunonis ex arce exstitisse: quocirca Iunonem illam appellatam Monetam. Haec igitur et a diis significata et a nostris maioribus iudicata contemnimus?

10. Neque solum deorum voces Pythagorei observitaverunt, sed etiam hominum, quae vocant omina. Quae maiores nostri quia valere censebant, idcirco omnibus rebus agendis, 'Quod bonum, faustum, felix fortunatumque esset,' praefabantur: rebusque divinis quae publicae fierent ut 'faverent linguis' imperabatur; inque feriis imperandis, ut 'litibus et iurgiis se abstinerent.' Itemque in lustranda colonia, ab eo qui eam deduceret, et quum imperator exercitum, censor populum lustraret, bonis nominibus qui hostias ducerent eligebantur. Quod idem in delectu consules observant, ut primus miles fiat bono nomine. Praerogativam etiam maiores omen iustorum comitiorum esse voluerunt.

11. Atque ego exempla ominum nota proferam. L. Paullus consul iterum, quum ei bellum ut cum rege Perse gereret obtigisset, ut ea ipsa die domum ad vesperum rediit, filiolam suam Tertiam, quae tum erat admodum parva, osculans animadvertit tristiculam. 'Quid est,' inquit, 'mea Tertia? quid tristis es?' 'Mi pater,' inquit, 'Persa periit.' Tum ille arctius puellam complexus, 'Accipio,' inquit, 'mea filia,

omen: erat autem mortuus catellus eo nomine. L. Flaccum flaminem Martialem ego audivi quum diceret Caeciliam Metelli, quum vellet sororis suae filiam in matrimonium collocare, exisse in quoddam sacellum ominis capiendi causa, quod fieri more veterum solebat. Quum virgo staret, et Caecilia in sella sederet, neque diu ulla vox exstitisset, puellam defatigatam petiisse a matertera ut sibi concederet paullisper, ut in eius sella requiesceret: illam autem dixisse, 'Vero, mea puella, tibi concedo meas sedes.' Quod omen res consecuta est. Ipsa enim brevi mortua est; virgo autem nupsit, cui Caecilia nupta fuerat. Haec posse contemni vel etiam rideri praeclare intelligo: sed id ipsum est, deos non putare, quae ab iis significantur contemnere.

12. Quid de auguribus loquar? Tuae partes sunt: tuum, inquam, auspiciorum patrocinium debet esse. Tibi App. Claudius augur consuli nuntiavit, addubitato Salutis augurio, bellum domesticum triste ac turbulentum fore: quod paucis post mensibus exortum, paucioribus a te est diebus oppressum. Cui quidem auguri vehementer assentior. Solus enim multorum annorum memoria non decantandi augurii sed divinandi tenuit disciplinam. Quem irridebant collegae tui, eumque tum Pisidam, tum Soranum augurem esse dicebant. Quibus nulla videbatur in auguriis aut auspiciis praesensio aut scientia veritatis futurae, sapienter aiebant ad opinionem imperitorum esse fictas religiones. Quod longe secus est: neque enim in pastoribus illis, quibus Romulus praefuit, nec in ipso Romulo haec calliditas esse potuit, ut ad errorem multitudinis religionis simulacra fingerent. Sed difficultas laborque discendi disertam negligentiam reddidit. Malunt enim disserere nihil esse in auspiciis, quam quid sit ediscere.

13. Quid est illo auspicio divinius, quod apud te in Mario est? ut utar potissimum te auctore:

'Hic Iovis altisoni subito pinnata satelles,
Arboris e trunco serpentis saucia morsu,
Subigit ipsa, feris transfigens unguibus, anguem
Semianimum et varia graviter cervice micantem.
Quem se intorquentem lanians rostroque cruentans,
Iam satiata animos, iam duros ulta dolores,
Abiicit efflantem, et laceratum affligit in unda,
Seque obitu a solis nitidos convertit ad ortus.
Hanc ubi praepetibus pinnis lapsuque volantem
Conspexit Marius, divini numinis augur,
Faustaque signa suae laudis reditusque notavit,
Partibus intonuit caeli pater ipse sinistris:
Sic aquilae clarum firmavit Iuppiter omen.'

14. Atque ille Romuli auguratus pastoralis non urbanus fuit; nec fictus ad opiniones imperitorum, sed a certis acceptus et posteris traditus. Itaque Romulus augur, ut apud Ennium est, cum fratre item augure,

Curantes magna cum cura, concupientes
Regni, dant operam simul auspicio augurioque.
Hinc Remus auspicio se devovet atque secundam
Solus avem servat. At Romulu' pulcher in alto
Quaerit Aventino, servans genus altivolantum.
Certabant, urbem Romamne Remamne vocarent.
Omnis cura viris, uter esset induperator.
Exspectant, veluti, consul quum mittere signum
Volt, omnes avidi spectant ad carceris oras,
Quam mox emittat pictis e faucibu' currus:
Sic expectabat populus, atque ore timebat
Rebus, utri magni victoria sit data regni.
Interea sol albu' recessit in infera noctis;
Exin candida se radiis dedit icta foras lux;
Et simul ex alto longe pulcherrima praepes
Laeva volavit avis: simul aureus exoritur sol.
Cedunt de caelo ter quattuor corpora sancta
Avium, praepetibus sese pulchrisque locis dant.
Conspicit inde sibi data Romulus esse priora,
Auspicio regni stabilita scamna solumque.

CHAP. III.

1. Nihil fere quondam maioris rei nisi auspicato ne privatim quidem gerebatur: quod etiam nunc nuptiarum auspices declarant, qui, re omissa, nomen tantum tenent. Nam ut nunc extis, (quamquam id ipsum aliquanto minus, quam olim,) sic tum avibus magnae res impetriri solebant. Itaque, sinistra dum non exquirimus, in dira et in vitiosa incurrimus. Ut P. Claudius, Appii Caeci filius, eiusque collega, L. Iunius, classes maximas perdiderunt, quum vitio navigassent. Quod eodem modo evenit Agamemnoni: qui, quum Achivi coepissent

> Inter sese strepere, aperteque artem obterere extispicum;
> Solvere imperat secundo rumore adversaque avi.

2. Sed quid vetera? M. Crasso quid acciderit, videmus, dirarum obnuntiatione neglecta. In quo Appius, collega tuus, bonus augur, ut ex te audire soleo, non satis scienter virum bonum et civem egregium censor C. Ateium notavit, quod ementitum auspicia subscripserit. Esto: fuerit hoc censoris, si iudicabat ementitum. At illud minime auguris, quod ascripsit, ob eam causam populum Romanum calamitatem maximam cepisse. Si enim ea causa calamitatis fuit, non in eo est culpa qui obnuntiavit, sed in eo qui non paruit. Veram enim fuisse obnuntiationem, ut ait idem augur et censor, exitus approbavit: quae si falsa fuisset, nullam afferre potuisset causam calamitatis. Etenim dirae, sicut cetera auspicia, ut omina, ut signa, non causas afferunt cur quid eveniat, sed nuntiant ventura nisi provideris. Non igitur obnuntiatio Ateii causam finxit calamitatis, sed signo obiecto monuit Crassum, quid eventurum esset nisi cavisset. Ita aut illa obnuntiatio nihil valuit, aut si, ut Appius iudicat,

valuit, id valuit, ut peccatum haereret non in eo qui monuerit, sed in eo qui non obtemperarit.

3. Quid? lituus iste vester, quod clarissimum est insigne auguratus, unde vobis est traditus? Nempe eo Romulus regiones direxit tum quum Urbem condidit. Qui quidem Romuli lituus, id est incurvum et leviter a summo inflexum bacillum, quod ab eius litui quo canitur similitudine nomen invenit, quum situs esset in curia Saliorum, quae est in Palatio, eaque deflagravisset, inventus est integer. Quid? multis annis post Romulum, Prisco regnante Tarquinio, quis veterum scriptorum non loquitur, quae sit ab Attio Navio per lituum regionum facta descriptio? Qui quum propter paupertatem sues puer pasceret, una ex iis amissa, vovisse dicitur, si recuperavisset, uvam se deo daturum quae maxima esset in vinea: itaque sue inventa, ad meridiem spectans in vinea media dicitur constitisse; quumque in quattuor partes vineam divisisset, tresque partes aves abdixissent, quarta parte, quae erat reliqua in regione distributa, mirabili magnitudine uvam, ut scriptum videmus, invenit. Qua re celebrata, quum vicini omnes ad eum de rebus suis referrent, erat in magno nomine et gloria. Ex quo factum est, ut eum ad se rex Priscus arcesseret. Cuius quum tentaret scientiam auguratus, dixit ei, cogitare se quiddam; id possetne fieri, consuluit. Ille, augurio acto, posse respondit. Tarquinius autem dixit, se cogitasse cotem novacula posse praecidi. Tum Attium iussisse experiri. Ita cotem in comitium allatam, inspectante et rege et populo, novacula esse discissam. Ex eo evenit ut et Tarquinius augure Attio Navio uteretur, et populus de suis rebus ad eum referret. Cotem autem illam et novaculam defossam in comitio supraque impositum puteal accepimus.

CHAP. IV.

1. Facta coniectura in Dionysio est paullo ante quam regnare coepit: qui quum per agrum Leontinum iter faciens equum ipse demisisset in flumen, submersus equus voraginibus non exstitit: quem quum maxima contentione non potuisset extrahere, discessit, ut ait Philistus, aegre ferens. Quum autem aliquantulum progressus esset, subito exaudivit hinnitum, respexitque et equum alacrem laetus aspexit, cuius in iuba examen apum consederat. Quod ostentum habuit hanc vim, ut Dionysius paucis post diebus regnare coeperit.

2. Quid? Lacedaemoniis paullo ante Leuctricam calamitatem quae significatio facta est, quum in Herculis fano arma sonuerunt, Herculisque simulacrum multo sudore manavit? At eodem tempore Thebis, ut ait Callisthenes, in templo Herculis valvae clausae repagulis subito se ipsae aperuerunt, armaque, quae fixa in parietibus fuerant, ea sunt humi inventa. Quumque eodem tempore apud Lebadiam Trophonio res divina fieret, gallos gallinaceos in eo loco sic assidue canere coepisse, ut nihil intermitterent: tum augures dixisse Boeotios, Thebanorum esse victoriam, propterea quod avis illa victa silere soleret, canere, si vicisset. Eademque tempestate multis signis Lacedaemoniis Leuctricae pugnae calamitas denuntiabatur. Namque et Lysandri, qui Lacedaemoniorum clarissimus fuerat, statuae, quae Delphis stabat, in capite corona subito exstitit ex asperis herbis et agrestibus: stellaeque aureae, quae Delphis erant a Lacedaemoniis positae post navalem illam victoriam Lysandri, qua Athenienses conciderunt, (qua in pugna quia Castor et Pollux cum Lacedaemoniorum classe visi esse dicebantur, eorum insignia deorum, stellae aureae, quas dixi, Delphis positae,) paullo ante Leuctricam pugnam deciderunt neque repertae sunt. Maximum vero illud portentum iisdem Spartiatis fuit, quod,

quum oraculum ab Iove Dodonaeo petivissent, de victoria sciscitantes, legatique illud in quo inerant sortes collocavissent, simia, quam rex Molossorum in deliciis habebat, et sortes ipsas et cetera, quae erant ad sortem parata, disturbavit et aliud alio dissipavit. Tum ea quae praeposita erat oraculo sacerdos dixisse dicitur, de salute Lacedaemoniis esse non de victoria cogitandum.

3. Quid? bello Punico secundo nonne C. Flaminius consul iterum neglexit signa rerum futurarum magna cum clade reipublicae? Qui, exercitu lustrato, quum Arretium versus castra movisset et contra Hannibalem legiones duceret, et ipse et equus eius ante signum Iovis Statoris sine causa repente concidit, nec eam rem habuit religioni, obiecto signo, ut peritis videbatur, ne committeret praelium. Idem quum tripudio auspicaretur, pullarius diem praelii committendi differebat. Tum Flaminius ex eo quaesivit, si ne postea quidem pulli pascerentur, quid faciendum censeret. Quum ille quiescendum respondisset, Flaminius: 'Praeclara vero auspicia, si esurientibus pullis res geri poterit, saturis nihil geretur.' Itaque signa convelli, et se sequi iussit. Quo tempore, quum signifer primi hastati signum non posset movere loco, nec quidquam proficeretur plures quum accederent, Flaminius, re nuntiata, suo more neglexit. Itaque tribus horis concisus exercitus, atque ipse interfectus est. Magnum illud etiam, quod addidit Caelius, eo tempore ipso, quum hoc calamitosum fieret praelium, tantos terrae motus in Liguribus Gallia compluribusque insulis totaque in Italia factos esse, ut multa oppida corruerint, multis locis labes factae sint terraeque desederint fluminaque in contrarias partes fluxerint atque in amnes mare influxerit.

4. Fiunt certe divinationum coniecturae a peritis. Midae illi Phrygio, quum puer esset, dormienti formicae in os tritici grana congesserunt. Divitissimum fore praedictum est: quod evenit. At Platoni, quum in cunis parvulo dormienti apes in

labellis consedissent, responsum est singulari illum suavitate orationis fore. Ita futura eloquentia provisa in infante est. Quid? amores ac deliciae tuae Roscius num aut ipse aut pro eo Lanuvium totum mentiebatur? Qui quum esset in cunabulis educareturque in Solonio, qui est campus agri Lanuvini, noctu lumine apposito experrecta nutrix animadvertit puerum dormientem circumplicatum serpentis amplexu. Quo aspectu exterrita clamorem sustulit, pater autem Roscii ad haruspices retulit: qui responderunt, nihil illo puero clarius, nihil nobilius fore. Atque hanc speciem Pasiteles caelavit argento et noster expressit Archias versibus.

5. Obiiciuntur etiam saepe formae, quae reapse nullae sunt, speciem autem offerunt. Quod contigisse Brenno dicitur eiusque Gallicis copiis, quum fano Apollinis Delphici nefarium bellum intulisset. Tum enim ferunt ex oraculo effatam esse Pythiam:

Ego providebo rem istam et albae virgines.

Ex quo factum, ut et viderentur virgines ferre arma contra, et nive Gallorum obrueretur exercitus.

CHAP. V.

1. Ex te ipso non commentitiam rem, sed factam, eiusdem generis audivi: C. Coponium ad te venisse Dyrrhachio, quum praetorio imperio classi Rhodiae praeesset, cum primis hominem prudentem atque doctum: eumque dixisse, remigem quemdam e quinqueremi Rhodiorum vaticinatum, madefactum iri minus xxx diebus Graeciam sanguine; rapinas Dyrrhachii et conscensionem in naves cum fuga, fugientibusque miserabilem respectum incendiorum fore, sed Rhodiorum classi propinquum reditum ac domum itionem dari: tum neque te ipsum non esse commotum, Marcumque Varronem et

M. Catonem, qui tum ibi erant, doctos homines, vehementer esse perterritos: paucis sane post diebus ex Pharsalica fuga venisse Labienum: qui quum interitum exercitus nuntiavisset, reliqua vaticinationis brevi esse confecta. Nam et ex horreis direptum effusumque frumentum vias omnes angiportusque constraverat; et naves subito perterriti metu conscendistis; et noctu ad oppidum respicientes, flagrantes onerarias, quas incenderant milites, quia sequi noluerant, videbatis: postremo a Rhodia classe deserti, verum vatem fuisse sensistis.

2. Ti. Gracchus, P. F., qui bis consul et censor fuit, idemque et summus augur et vir sapiens civisque praestans, nonne (ut C. Gracchus, filius eius, scriptum reliquit), duobus anguibus domi comprehensis, haruspices convocavit? Qui quum respondissent, si marem emisisset, uxori brevi tempore esse moriendum; si feminam, ipsi: aequius esse censuit, se maturam oppetere mortem, quam P. Africani filiam adolescentem: feminam emisit: ipse paucis post diebus est mortuus.

3. Tages quidam dicitur in agro Tarquiniensi, quum terra araretur, et sulcus altius esset impressus, exstitisse repente et eum affatus esse, qui arabat. Is autem Tages, ut in libris est Etruscorum, puerili specie dicitur visus, sed senili fuisse prudentia. Eius aspectu quum obstupuisset bubulcus, clamoremque maiorem cum admiratione edidisset; concursum esse factum, totamque brevi tempore in eum locum Etruriam convenisse; tum illum plura locutum multis audientibus, qui omnia eius verba exceperint litterisque mandaverint: omnem autem orationem fuisse eam, qua haruspicinae disciplina contineretur: eam postea crevisse rebus novis cognoscendis et ad eadem illa principia referendis. Haec accepimus ab ipsis: haec scripta conservant: hunc fontem habent disciplinae.

4. Rarum est quoddam genus eorum, qui se a corpore

avocent et ad divinarum rerum cognitionem cura omni studioque rapiantur. Horum sunt auguria non divini impetus, sed rationis humanae: nam et natura futura praesentiunt, ut aquarum fluxiones et deflagrationem futuram aliquando caeli atque terrarum. Alii autem in republica exercitati, ut de Atheniensi Solone accepimus, orientem tyrannidem multo ante prospiciunt: quos prudentes possumus dicere, id est providentes; divinos nullo modo possumus; non plus, quam Milesium Thalem, qui, ut obiurgatores suos convinceret, ostenderetque etiam philosophum, si ei commodum esset, pecuniam facere posse, omnem oleam, antequam florere coepisset, in agro Milesio coemisse dicitur. Animadverterat fortasse quadam scientia, olearum ubertatem fore. Et quidem idem primus defectionem solis, quae Astyage regnante facta est, praedixisse fertur. Multa medici, multa gubernatores, agricolae etiam multa praesentiunt: sed nullam eorum divinationem voco, ne illam quidem, qua ab Anaximandro physico moniti Lacedaemonii sunt, ut urbem et tecta linquerent armatique in agro excubarent, quod terrae motus instaret, tum, quum et urbs tota corruit, et ex monte Taygeto extrema montis quasi puppis avulsa est. Ne Pherecydes quidem, ille Pythagorae magister, potius divinus habebitur, quam physicus; qui quum vidisset haustam aquam de iugi puteo, terrae motus dixit instare.

CHAP. VI.

1. Veniamus ad somnia. Matrem Phalaridis scribit Ponticus Heraclides, doctus vir, auditor et discipulus Platonis, visam esse videre in somnis simulacra deorum, quae ipsa domi consecravisset: ex his Mercurium e patera, quam dextra manu teneret, sanguinem visum esse fundere: qui quum terram attigisset refervescere videretur sic, ut tota domus

sanguine redundaret. Quod matris somnium immanis filii crudelitas comprobavit. Quid ego, quae magi Cyro illi principi interpretati sunt, ex Dinonis Persicis proferam? Nam quum dormienti ei sol ad pedes visus esset, ter eum scribit frustra appetivisse manibus, quum se convolvens sol elaberetur et abiret: ei magos dixisse, (quod genus sapientum et doctorum habebatur in Persis,) ex triplici appetitione solis, XXX annos Cyrum regnaturum esse, portendi. Quod ita contigit. Nam ad septuagesimum pervenit, quum XL natus annos regnare coepisset.

2. Est profecto quiddam etiam in barbaris gentibus praesentiens atque divinans: siquidem ad mortem proficiscens Calanus Indus, quum ascenderet in rogum ardentem, 'O praeclarum discessum,' inquit, 'e vita! quum, ut Herculi contigit, mortali corpore cremato, in lucem animus excesserit!' Quumque Alexander eum rogaret, si quid vellet, ut diceret; 'Optime,' inquit: 'propediem te videbo.' Quod ita contigit. Nam Babylone paucis post diebus Alexander est mortuus. Discedo parumper a somniis, ad quae mox revertar. Qua nocte templum Ephesiae Dianae deflagravit, eadem constat ex Olympiade natum esse Alexandrum, atque, ubi lucere coepisset, clamitasse magos, pestem ac perniciem Asiae proxima nocte natam. Haec de Indis et magis.

3. Redeamus ad somnia. Hannibalem Caelius scribit, quum columnam auream quae esset in fano Iunonis Laciniae auferre vellet, dubitaretque utrum ea solida esset, an extrinsecus inaurata, perterebravisse: quumque solidam invenisset, statuissetque tollere, ei secundum quietem visam esse Iunonem praedicere ne id faceret, minarique, si fecisset, se curaturam ut eum quoque oculum, quo bene videret, amitteret; idque ab homine acuto non esse neglectum. Itaque ex eo auro, quod exterebratum esset, buculam curasse faciendam, et eam in summa columna collocavisse.

4. Hoc idem in Sileni, quem Caelius sequitur, Graeca

historia est: is autem diligentissime res Hannibalis persecutus est: Hannibalem, quum cepisset Saguntum, visum esse in somnis a Iove in deorum concilium vocari: quo quum venisset, Iovem imperasse ut Italiae bellum inferret, ducemque ei unum e concilio datum; quo illum utentem cum exercitu progredi coepisse; tum ei ducem illum praecepisse ne respiceret; illum autem id diutius facere non potuisse elatumque cupiditate respexisse; tum visam belluam vastam et immanem, circumplicatam serpentibus, quacumque incederet, omnia arbusta, virgulta, tecta pervertere; et eum admiratum quaesisse de deo quodnam illud esset tale monstrum: et deum respondisse vastitatem esse Italiae, praecepisseque ut pergeret protinus; quid retro atque a tergo fieret ne laboraret.

5. Apud Agathoclem scriptum in historia est, Hamilcarem Karthaginiensem, quum oppugnaret Syracusas, visum esse audire vocem, se postridie caenaturum Syracusis: quum autem is dies illuxisset, magnam seditionem in castris eius inter Poenos et Siculos milites esse factam: quod quum sensissent Syracusani, improviso eos in castra irrupisse Hamilcaremque ab iis vivum esse sublatum. Ita res somnium comprobavit. Plena exemplorum est historia, tum referta vita communis.

6. At vero P. Decius ille Q. F. qui primus e Deciis consul fuit, quum esset tribunus militum M. Valerio, A. Cornelio consulibus, a Samnitibusque premeretur noster exercitus, quum pericula praeliorum iniret audacius, monereturque ut cautior esset, dixit, quod exstat in annalibus, sibi in somnis visum esse, quum in mediis hostibus versaretur, occidere cum maxima gloria. Et tum quidem incolumis exercitum obsidione liberavit. Post triennium autem, quum consul esset, devovit se, et in aciem Latinorum irrupit armatus. Quo eius facto superati sunt et deleti Latini. Cuius mors ita gloriosa fuit ut eamdem concupisceret filius.

7. Sed veniamus nunc, si placet, ad somnia philosophorum. Est apud Platonem Socrates, quum esset in custodia publica, dicens Critoni, suo familiari, sibi post tertium diem esse moriendum: vidisse se in somnis pulchritudine eximia feminam, quae se nomine appellans diceret Homericum quemdam eiusmodi versum:

Tertia te Phthiae tempestas laeta locabit.

Quod ut est dictum sic scribitur contigisse. Xenophon Socraticus (qui vir et quantus!) in ea militia, qua cum Cyro minore perfunctus est, sua scribit somnia; quorum eventus mirabiles exstiterunt. Mentiri Xenophontem, an delirare dicemus?

8. Quid? singulari vir ingenio Aristoteles et paene divino ipsene errat, an alios vult errare, quum scribit, Eudemum Cyprium, familiarem suum, iter in Macedoniam facientem Pheras venisse; quae erat urbs in Thessalia tum admodum nobilis, ab Alexandro autem tyranno crudeli dominatu tenebatur: in eo igitur oppido ita graviter aegrum Eudemum fuisse, ut omnes medici diffiderent: ei visum in quiete egregia facie iuvenem dicere, fore ut perbrevi convalesceret, paucisque diebus interiturum Alexandrum tyrannum, ipsum autem Eudemum quinquennio post domum esse rediturum? Atque ita quidem prima statim scribit Aristoteles consecuta, et convaluisse Eudemum, et ab uxoris fratribus interfectum tyrannum; quinto autem anno exeunte, quum esset spes ex illo somnio in Cyprum illum ex Sicilia esse rediturum, praeliantem eum ad Syracusas occidisse: ex quo ita illud somnium esse interpretatum, ut, quum animus Eudemi e corpore excesserit, tum domum revertisse videatur.

9. Adiungamus philosophis doctissimum hominem, poëtam quidem divinum, Sophoclem: qui, quum ex aede Herculis patera aurea gravis surrepta esset, in somnis vidit ipsum deum dicentem, qui id fecisset. Quod semel ille iterumque

neglexit. Ubi idem saepius, ascendit in Areopagum: detulit rem. Areopagitae comprehendi iubent eum, qui a Sophocle erat nominatus. Is, quaestione adhibita, confessus est, pateramque retulit. Quo facto, fanum illud Indicis Herculis nominatum est.

10. Sed quid ego Graecorum? Nescio quo modo me magis nostra delectant. Omnes hoc historici, Fabii, Gellii, sed proxime Caelius. Quum bello Latino ludi votivi maximi primum fierent, civitas ad arma repente est excitata. Itaque, ludis intermissis, instaurativi constituti sunt. Qui antequam fierent, quumque iam populus consedisset, servus per circum, quum virgis caederetur, furcam ferens ductus est. Exin cuidam rustico Romano dormienti visus est venire, qui diceret, praesulem sibi non placuisse ludis; idque ab eodem iussum esse eum senatui nuntiare: illum non esse ausum. Iterum esse idem visum, et monitum ne vim suam experiri vellet: ne tum quidem esse ausum. Exin filium eius esse mortuum; eamdem in somnis admonitionem fuisse tertiam. Tum illum etiam debilem factum, rem ad amicos detulisse, quorum de sententia lecticula in curiam esse delatum, quumque senatui somnium enarravisset, pedibus suis domum revertisse. Itaque somnio comprobato a senatu, ludos illos iterum instauratos memoriae proditum est.

11. C. vero Gracchus multis dixit, ut scriptum apud eumdem Caelium est, sibi in somnis quaesturam petenti Ti. fratrem visum esse dicere, quam vellet cunctaretur, tamen eodem sibi leto quo ipse interisset esse pereundum. Hoc, antequam tribunus plebi C. Gracchus factus esset, et se audisse scribit Caelius, et dixisse multis. Quo somnio quid inveniri potest certius?

12. Quid? illa duo somnia, quae creberrime commemorantur a Stoicis, quis tandem potest contemnere? unum de Simonide: qui quum ignotum quemdam proiectum mortuum vidisset, eumque humavisset, haberetque in animo navem

conscendere, moneri visus est ne id faceret ab eo quem sepultura affecerat; si navigasset, eum naufragio esse periturum; itaque Simonidem redisse; perisse ceteros, qui tum navigassent: alterum ita traditum, clarum admodum somnium:

13. quum duo quidam Arcades familiares iter una facerent, et Megaram venissent, alterum ad cauponem devertisse, ad hospitem alterum. Qui ut caenati quiescerent, concubia nocte visum esse in somnis ei, qui erat in hospitio, illum alterum orare ut subveniret, quod sibi a caupone interitus pararetur; eum primo perterritum somnio surrexisse; dein quum se collegisset idque visum pro nihilo habendum esse duxisset, recubuisse; tum ei dormienti eumdem illum visum esse rogare ut, quoniam sibi vivo non subvenisset, mortem suam ne inultam esse pateretur, se interfectum in plaustrum a caupone esse coniectum, et supra stercus iniectum; petere, ut mane ad portam adesset, priusquam plaustrum ex oppido exiret. Hoc vero eum somnio commotum, mane bubulco praesto ad portam fuisse; quaesisse ex eo quid esset in plaustro: illum perterritum fugisse, mortuum erutum esse; cauponem, re patefacta, poenas dedisse. Quid hoc somnio dici potest divinius?

14. Sed quid aut plura aut vetera quaerimus? Saepe tibi meum narravi; saepe ex te audivi tuum somnium: Me, quum Asiae provinciae praeessem, vidisse in quiete, quum tu equo advectus ad quamdam magni fluminis ripam, provectus subito atque delapsus in flumen, nusquam apparuisses, me contremuisse, timore perterritum: tum te repente laetum exstitisse, eodemque equo adversam ascendisse ripam, nosque inter nos esse complexos. Facilis coniectura huius somnii: mihique a peritis in Asia praedictum est, fore eos eventus rerum qui acciderunt.

15. Venio nunc ad tuum: audivi equidem ex te ipso, sed mihi saepius noster Salustius narravit; quum in illa fuga,

nobis gloriosa, patriae calamitosa, in villa quadam campi Atinatis maneres, magnamque partem noctis vigilasses, ad lucem denique arcte et graviter dormitare te coepisse. Itaque, quamquam iter instaret, se tamen silentium fieri iussisse, neque esse passum te excitari: quum autem experrectus esses hora secunda fere, te sibi somnium narravisse: visum tibi esse, quum in locis solis maestus errares, C. Marium cum fascibus laureatis quaerere ex te quid tristis esses; quumque tu te tua patria vi pulsum esse dixisses, prehendisse eum dextram tuam, et bono animo te iussisse esse, lictorique proximo tradidisse, ut te in monumentum suum deduceret; et dixisse in eo tibi salutem fore. Tum et se exclamasse Saustius narrat, reditum tibi celerem et gloriosum paratum, et te ipsum visum somnio delectari. Nam illud mihi ipsi celeriter nuntiatum est, ut audivisses, in monumento Marii de tuo reditu magnificentissimum illud senatus consultum esse factum, referente optimo et clarissimo viro consule, idque frequentissimo theatro, incredibili clamore et plausu comprobatum, dixisse te, nihil illo Atinati somnio fieri posse divinius.

SCIPIO'S DREAM.

1. Quum in Africam venissem M'. Manilio consuli ad quartam legionem tribunus, ut scitis, militum, nihil mihi potius fuit quam ut Masinissam convenirem, regem familiae nostrae iustis de causis amicissimum. Ad quem ut veni, complexus me senex collacrimavit, aliquantoque post suspexit in caelum, et, 'Grates,' inquit, 'tibi ago, summe Sol, vobisque, reliqui Caelites, quod ante quam ex hac vita migro conspicio in meo regno et his tectis P. Cornelium

Scipionem, cuius ego nomine ipso recreor: ita numquam ex animo meo discedit illius optimi atque invictissimi viri memoria.' Deinde ego illum de suo regno, ille me de nostra re publica percontatus est: multisque verbis ultro citroque habitis ille nobis consumptus est dies.

2. Post autem regio apparatu accepti sermonem in multam noctem produximus, quum senex nihil nisi de Africano loqueretur, omniaque eius non facta solum sed etiam dicta meminisset. Deinde, ut cubitum discessimus, me et de via, et qui ad multam noctem vigilassem, arctior quam solebat somnus complexus est. Hic mihi, (credo equidem ex hoc, quod eramus locuti: fit enim fere, ut cogitationes sermonesque nostri pariant aliquid in somno tale, quale de Homero scribit Ennius, de quo videlicet saepissime vigilans solebat cogitare et loqui:) Africanus se ostendit ea forma, quae mihi ex imagine eius quam ex ipso erat notior; quem ut agnovi, equidem cohorrui: sed ille, 'Ades,' inquit, 'animo, et omitte timorem, Scipio, et quae dicam, trade memoriae.

3. 'Videsne illam urbem, quae, parere populo Romano coacta per me, renovat pristina bella, nec potest quiescere, (ostendebat autem Karthaginem de excelso et pleno stellarum, illustri et claro quodam loco,) ad quam tu oppugnandam nunc venis paene miles? hanc hoc biennio consul evertes, eritque cognomen id tibi per te partum, quod habes adhuc a nobis hereditarium. Quum autem Karthaginem deleveris, triumphum egeris censorque fueris et obieris legatus Aegyptum, Syriam, Asiam, Graeciam, deligere iterum consul absens bellumque maximum conficies, Numantiam excides. Sed quum eris curru Capitolium invectus, offendes rem publicam perturbatam consiliis nepotis mei.

4. 'Hic tu, Africane, ostendas oportebit patriae lumen animi ingenii consiliique tui. Sed eius temporis ancipitem

video quasi fatorum viam. Nam quum aetas tua septenos octies solis amfractus reditusque converterit, duoque hi numeri, quorum uterque plenus, alter altera de causa, habetur, circuitu naturali summam tibi fatalem confecerint, in te unum atque in tuum nomen se tota convertet civitas: te senatus, te omnes boni, te socii, te Latini intuebuntur: tu eris unus, in quo nitatur civitatis salus; ac ne multa, dictator rem publicam constituas oportet, si impias propinquorum manus effugeris.'

5. 'Sed quo sis, Africane, alacrior ad tutandam rem publicam, sic habeto: omnibus, qui patriam conservarint, adiuverint, auxerint, certum esse in caelo definitum locum, ubi beati aevo sempiterno fruantur: nihil est enim illi principi deo, qui omnem hunc mundum regit, quod quidem in terris fiat, acceptius, quam concilia coetusque hominum iure sociati, quae civitates appellantur: harum rectores et conservatores hinc profecti huc revertuntur.'

6. Hic ego, etsi eram perterritus non tam metu mortis, quam insidiarum a meis, quaesivi tamen, viveretne ipse et Paullus pater et alii, quos nos exstinctos arbitraremur. 'Immo vero,' inquit, 'ii vivunt, qui ex corporum vinculis, tamquam e carcere evolaverunt: vestra vero, quae dicitur, vita mors est. Quin tu aspicis ad te venientem Paullum patrem?' Quem ubi vidi, equidem vim lacrimarum profudi; ille autem me complexus atque osculans flere prohibebat.

7. Atque ego ut primum, fletu represso, loqui posse coepi, 'Quaeso,' inquam, 'pater sanctissime atque optime, quoniam haec est vita, ut Africanum audio dicere, quid moror in terris? quin huc ad vos venire propero?' 'Non est ita,' inquit ille. 'Nisi enim deus is, cuius hoc templum est omne quod conspicis, istis te corporis custodiis liberaverit, huc tibi aditus patere non potest. Homines enim sunt hac lege generati, qui tuerentur illum globum, quem

in hoc templo medium vides, quae terra dicitur: hisque animus datus est ex illis sempiternis ignibus, quae sidera et stellas vocatis; quae globosae et rotundae, divinis animatae mentibus, circos suos orbesque conficiunt celeritate mirabili. Quare et tibi, Publi, et piis omnibus retinendus est animus in custodia corporis: nec iniussu eius, a quo ille est vobis datus, ex hominum vita migrandum est, ne munus humanum assignatum a deo defugisse videamini. Sed sic, Scipio, ut avus hic tuus, ut ego, qui te genui, iustitiam cole et pietatem: quae quum sit magna in parentibus et propinquis, tum in patria maxima est: ea vita via est in caelum et in hunc coetum eorum qui iam vixerunt, et corpore laxati illum incolunt locum, quem vides:' erat autem is splendidissimo candore inter flammas elucens circus, quem vos, ut a Graiis accepistis, orbem lacteum nuncupatis: ex quo omnia mihi contemplanti praeclara cetera et mirabilia videbantur. Erant autem eae stellae, quas numquam ex hoc loco vidimus, et eae magnitudines omnium, quas esse numquam suspicati sumus: ex quibus erat illa minima, quae ultima caelo, citima terris, luce lucebat aliena. Stellarum autem globi terrae magnitudinem facile vincebant. Iam ipsa terra ita mihi parva visa est, ut me imperii nostri, quo quasi punctum eius attingimus, poeniteret.

8. Quam quum magis intuerer, 'Quaeso,' inquit Africanus, 'quousque humi defixa tua mens erit? Nonne aspicis, quae in templa veneris? Novem tibi orbibus vel potius globis connexa sunt omnia: quorum unus est caelestis, extimus, qui reliquos omnes complectitur, summus ipse deus, arcens et continens ceteros: in quo infixi sunt illi qui volvuntur stellarum cursus sempiterni: cui subiecti sunt septem, qui versantur retro contrario motu atque caelum; e quibus unum globum possidet illa, quam in terris Saturniam nominant: deinde est hominum generi

prosperus et salutaris ille fulgor, qui dicitur Iovis: tum rutilus horribilisque terris, quem Martium dicitis: deinde subter mediam fere regionem sol obtinet, dux et princeps et moderator luminum reliquorum, mens mundi et temperatio, tanta magnitudine, ut cuncta sua luce illustret et compleat. Hunc ut comites consequuntur Veneris alter, alter Mercurii cursus: in infimoque orbe Luna, radiis solis accensa, convertitur. Infra autem iam nihil est nisi mortale et caducum, praeter animos munere deorum hominum generi datos: supra lunam sunt aeterna omnia: nam ea, quae est media et nona, tellus neque movetur et infima est, et in eam feruntur omnia nutu suo pondera.'

9. Quae quum intuerer stupens, ut me recepi, 'Quid? hic,' inquam, 'quis est, qui complet aures meas, tantus et tam dulcis sonus?' 'Hic est,' inquit ille, 'qui intervallis coniunctus imparibus, sed tamen pro rata parte ratione distinctis, impulsu et motu ipsorum orbium conficitur et, acuta cum gravibus temperans, varios aequabiliter concentus efficit: nec enim silentio tanti motus incitari possunt, et natura fert ut extrema ex altera parte graviter, ex altera autem acute sonent. Quam ob causam summus ille caeli stellifer cursus, cuius conversio est concitatior, acuto et excitato movetur sono, gravissimo autem hic lunaris atque infimus: nam terra nona immobilis manens ima sede semper haeret, complexa medium mundi locum. Illi autem octo cursus, in quibus eadem vis est duorum, septem efficiunt distinctos intervallis sonos: qui numerus rerum omnium fere nodus est: quod docti homines nervis imitati atque cantibus, aperuere sibi reditum in hunc locum, sicut alii, qui praestantibus ingeniis in vita humana divina studia coluerunt. Hoc sonitu oppletae aures hominum obsurduerunt: nec est ullus hebetior sensus in vobis, sicut, ubi Nilus ad illa, quae Catadupa nominantur, praecipitat ex altissimis montibus, ea gens, quae illum locum

accolit, propter magnitudinem sonitus sensu audiendi caret. Hic vero tantus est totius mundi incitatissima conversione sonitus, ut eum aures hominum capere non possint, sicut intueri solem adversum nequitis, eiusque radiis acies vestra sensusque vincitur.' Haec ego admirans, referebam tamen oculos ad terram idemtidem.

10. Tum Africanus, 'Sentio,' inquit, 'te sedem etiam nunc hominum ac domum contemplari: quae si tibi parva, ut est, ita videtur; haec caelestia semper spectato, illa humana contemnito. Tu enim quam celebritatem sermonis hominum, aut quam expetendam gloriam consequi potes? Vides habitari in terra raris et angustis locis, et in ipsis quasi maculis, ubi habitatur; vastas solitudines interiectas: eosque, qui incolunt terram, non modo interruptos ita esse, ut nihil inter ipsos ab aliis ad alios manare possit, sed partim obliquos, partim transversos, partim etiam adversos stare vobis: a quibus exspectare gloriam certe nullam potestis.

11. 'Cernis autem eamdem terram quasi quibusdam redimitam et circumdatam cingulis; e quibus duos maxime inter se diversos, et caeli verticibus ipsis ex utraque parte subnixos, obriguisse pruina vides; medium autem illum et maximum solis ardore torreri: duos habitabiles, quorum australis ille, in quo qui insistunt, adversa vobis urgent vestigia, nihil ad vestrum genus: hic autem alter subiectus aquiloni, quem incolitis, cerne quam tenui vos parte contingat: omnis enim terra, quae colitur a vobis, angusta verticibus, lateribus latior, parva quaedam insula est, circumfusa illo mari, quod Atlanticum, quod magnum, quem Oceanum appellatis in terris: qui tamen tanto nomine quam sit parvus, vides. Ex his ipsis cultis notisque terris num aut tuum aut cuiusquam nostrum nomen vel Caucasum hunc, quem cernis, transcendere potuit vel illum Gangem tranatare? Quis in reliquis orientis aut obeuntis

solis ultimis aut aquilonis austrive partibus tuum nomen audiet? Quibus amputatis, cernis profecto quantis in angustiis vestra gloria se dilatari velit. Ipsi autem, qui de vobis loquuntur, quamdiu loquentur?

12. 'Quin etiam si cupiat proles illa futurorum hominum deinceps laudes unius cuiusque nostrum a patribus acceptas posteris prodere, tamen propter eluviones exustionesque terrarum, quas accidere tempore certo necesse est, non modo aeternam, sed ne diuturnam quidem gloriam assequi possumus. Quid autem interest ab iis, qui postea nascentur, sermonem fore de te, quum ab iis nullus fuerit, qui ante nati sunt? qui nec pauciores, et certe meliores fuerunt viri: quum praesertim apud eos ipsos, a quibus audiri nomen nostrum potest, nemo unius anni memoriam consequi possit. Homines enim populariter annum tantummodo solis, id est unius astri, reditu metiuntur: quum autem ad idem, unde semel profecta sunt, cuncta astra redierint, eamdemque totius anni descriptionem longis intervallis retulerint, tum ille vere vertens annus appellari potest: in quo vix dicere audeo quam multa saecula hominum teneantur. Namque ut olim deficere sol hominibus exstinguique visus est, quum Romuli animus haec ipsa in templa penetravit; ita, quandoque eadem parte sol eodemque tempore iterum defecerit, tum signis omnibus ad idem principium stellisque revocatis, expletum annum habeto: huius quidem anni nondum vigesimam partem scito esse conversam.

13. 'Quocirca, si reditum in hunc locum desperaveris, in quo omnia sunt magnis et praestantibus viris, quanti tandem est ista hominum gloria, quae pertinere vix ad unius anni partem exiguam potest? Igitur alte spectare si voles, atque hanc sedem et aeternam domum contueri, neque te sermonibus vulgi dederis, nec in praemiis humanis spem posueris rerum tuarum: suis te oportet illecebris

ipsa virtus trahat ad verum decus; quid de te alii loquantur, ipsi videant; sed loquentur tamen. Sermo autem omnis ille et angustiis cingitur iis regionum, quas vides, nec umquam de ullo perennis fuit, et obruitur hominum interitu et oblivione posteritatis exstinguitur.'

14. Quae quum dixisset, 'Ego vero,' inquam, 'o Africane, si quidem bene meritis de patria quasi limes ad caeli aditum patet, quamquam, a pueritia vestigiis ingressus patriis et tuis, decori vestro non defui, nunc tamen, tanto praemio proposito, enitar multo vigilantius.' Et ille: 'Tu vero enitere et sic habeto, non esse te mortalem, sed corpus hoc: nec enim tu es, quem forma ista declarat; sed mens cuiusque is est quisque, non ea figura, quae digito demonstrari potest. Deum te igitur scito esse: si quidem deus est, qui viget, qui sentit, qui meminit, qui providet, qui tam regit et moderatur et movet id corpus, cui praepositus est, quam hunc mundum ille princeps deus: et ut mundum ex quadam parte mortalem ipse deus aeternus, sic fragile corpus animus sempiternus movet.

15. Nam quod semper movetur, aeternum est; quod autem motum affert alicui, quodque ipsum agitatur aliunde, quando finem habet motus, vivendi finem habeat necesse est. Solum igitur quod sese movet, quia numquam deseritur a se, numquam ne moveri quidem desinit. Quin etiam ceteris, quae moventur, hic fons, hoc principium est movendi. Principio autem nulla est origo: nam ex principio oriuntur omnia: ipsum autem nulla ex re alia nasci potest: nec enim id esset principium, quod gigneretur aliunde: quod si numquam oritur, ne occidit quidem umquam. Nam principium exstinctum nec ipsum ab alio renascetur, nec ex se aliud creabit: siquidem necesse est a principio oriri omnia. Ita fit, ut motus principium ex eo sit, quod ipsum a se movetur: id autem nec nasci potest nec mori: vel concidat omne caelum

omnisque natura consistat necesse est, nec vim ullam nanciscatur, qua a primo impulsu moveatur.

16. Quum pateat igitur aeternum id esse, quod a se ipso moveatur; quis est, qui hanc naturam animis esse tributam neget? Inanimum est enim omne, quod pulsu agitatur externo: quod autem animal est, id motu cietur interiore et suo: nam haec est natura propria animi atque vis. Quae si est una ex omnibus, quae sese moveat, neque nata est certe et aeterna est. Hanc tu exerce optimis in rebus; sunt autem optimae curae de salute patriae: quibus agitatus et exercitatus animus velocius in hanc sedem et domum suam pervolabit. Idque ocius faciet, si iam tum, quum erit inclusus in corpore, eminebit foras et ea, quae extra erunt, contemplans quam maxime se a corpore abstrahet. Namque eorum animi, qui se corporis voluptatibus dediderunt earumque se quasi ministros praebuerunt, impulsuque libidinum voluptatibus obedientium deorum et hominum iura violaverunt, corporibus elapsi circum terram ipsam volutantur; nec hunc in locum, nisi multis exagitati saeculis, revertuntur.'—Ille discessit; ego somno solutus sum.

NOTES.

I. 2. Bello Latinorum, 'in the war with the Latins.' Genitive of Object.

5. Iidem, 'again;' literally, 'the same.' See note on ch. 2. 23.

6. Huius, 'of our own times.' Vatinius the grandson was one of the most unscrupulous public men of the day. Cicero on one occasion made a violent speech against him, which is still extant. He was one of Caesar's strongest supporters.

Praefectura. A 'praefectura' was a municipal town, which, instead of electing its own chief officers, who were in that case called 'duumviri,' a sort of imitation of the Roman consuls, had a governor appointed annually at Rome, styled 'praefectus iuri dicundo.'

9. Temere, 'indiscreetly,' 'without authority.' De republica, 'on matters of state.'

10. Quum idem dies constitisset, 'when the days were found to correspond;' literally, 'when the same day had concurred,' i. e. in both statements.

11. Vacatione, 'exemption from military service.'

12. Locri, the people of Locri, in South Italy, on the south-east coast of Brutii, called Epizephyrii (in the west), to distinguish it from the Locri in Greece. This battle took place in the early times of the Greek colonies in Italy. The date is uncertain, but it was somewhere in the last half of the sixth century B. C. The accounts of it are plainly unhistorical, e. g. the army of Crotona is said to have amounted to 130,000, and to have been beaten by 10,000 Locrians.

14. Ludis Olympiae, 'at the Olympic games;' literally, 'at the games at Olympia.' Ludis is abl. of time, being equivalent to 'tempore ludorum,' and Olympiae is a locative case.

20. Ostenta—dicuntur. As Cicero's argument is that the derivation of these substantives from the verbs proves that the popular belief of his own nation, as expressed in their language, agreed with his assertion, it loses its force if they are translated into another language. It is better to leave them in their Latin form. Translate, 'are called in Latin "ostenta," "monstra,"' &c.

21. Prodigia. Cicero is right in connecting this word with 'praedicere,' though it is not directly formed from it. It is derived from 'pro,' 'before,' and 'DIC,' 'to point out,' the root from which 'dic-o,' 'doc-eo,' 'in-dic-are,' 'dig-itus,' and *δείκ-νυμι* in Greek, are all formed.

Ea .... Mopsum, &c. Observe the apposition here, Mopsum standing for 'the tales about Mopsus.' Such an inaccurate apposition is common in poetry, but not in prose. Translate, 'all these stories about Mopsus, Tiresias,' &c.

23. Augures ascivissent, 'would have adopted as augurs.'

24. Si res—repudiavit, 'if facts were altogether against them;' literally, 'rejected them.'

Ne domesticis comprobabimus, &c. 'shall we not even learn from the instances in our own history to believe in the power of the gods?' Numen (from 'nuo'), literally, 'the nod;' then 'the will,' as expressed by the nod; then, generally, 'the power of the gods,' but always as exerted in human affairs.

26. P. Claudii. Consul in 249 B.C., commanded a fleet sent to take part in the siege of Lilybaeum in the first Punic War.

27. Cavea, 'their coop.' For the sacred chickens not to feed was a bad omen. The best was, when they ate so greedily that the grains of corn fell from their mouths on the ground.

29. Esse nollent, 'they would not eat.'

34. Religione neglecta, 'having neglected the proper observances.' He left Rome before the day for entering on his consulship, and performed the usual ceremonies at Ariminum, instead of at Rome. Various omens are described by Livy, B. 21. 63, as having accompanied this act of profanity, as it was regarded.

38. Nostra cum externis, 'our history with that of other nations.'

40. Lituus was the crooked staff borne by the augurs. See Dict. of Ant.

41. Regiones vineae terminavit, 'marked out a vineyard with regions.' Regiones was the technical name for the divisions into which the augurs divided the sky before taking the omens. The story is told more fully below.

43. Nobilitatis, 'the aristocracy.'

44. Species tantum, 'merely the semblance' or 'outward form.'

45. Maximae reipublicae partes, 'the most important departments of government.'

46. Peremnia—ex acuminibus: these were terms of augury. Peremnia (from 'per,' 'amnis') were omens taken on crossing a river, ex acuminibus, from the way in which the points of the spears of an army shone. It is described elsewhere by Cicero as 'auspicium omnino militare.'

47. Nulli viri vocantur. This refers to some formality of taking auspices in the camp.

48. Testamenta in procinctu, 'the custom of making wills on the field of battle.' 'In procinctu,' literally, 'when girded up for action.'

Tum—quum, 'only then—when,' i.e. 'not until.'

50. Quidam imperatores. Especially the two Decii. See note on Sect. II. § 15.

52. Verbis certis, 'with a regular form of words.'

57. Tib. Gracchus, the father of the two famous tribunes, and husband of Cornelia. He was consul a second time in 163 B.C.

58. Primus rogatorum—mortuus, 'the first voter, as he gave his vote for them, fell down suddenly dead on the spot.' 'Rogatorum' comes from 'rogatus,' with which is to be supplied 'sententiam;' literally, 'one asked for his vote.'

60. In religionem populo venisse, 'had raised scruples in the minds of the people.'

61. Quos ad soleret, 'to the usual authorities,' i.e. the haruspices. The order of the words is that of the ancient formula; the full sentence would be, 'ad eos, ad quos soleret referri.'

62. Introducti: i.e. into the Senate-house.

Non fuisse—rogatorem, 'that the man who had presided at the elections had acted irregularly.' Rogator, literally, the man who puts the question; cp. 'rogatus,' above.

66. Ius tenetis, 'control.'

Potestis esse, 'are you to be?'

68. Collegium, supply 'haruspicum.' A collegium was a body of men who filled up by election the vacancies in their own body.

69. Vitio sibi—fuisse, 'that he had made an omission in choosing the site for his tent.' The person who took the auspices had to pitch a tent outside the walls.

70. Pomerium, (from 'post-murus,') was a line running parallel to the walls of the city, marked by pillars, on either side of which a space was kept clear from buildings, and regarded as sacred.

73. Rem ad senatum, supply 'retulerunt.'

Senatus, supply 'censuit.'

76. Quod celari posset, 'though it might have been concealed.' Quod is concessive, and so followed by subjunctive.

78. Deponere, supply 'maluerunt.'

II. 1. Ea quae disputavi, 'my arguments,' referring to what the speaker had said before, to prove the reality of the interference of the Gods in human affairs.

2. Ratio, 'principle.'

Mecum facit, 'is on my side.'

11. Quid habet, 'what reason can he give?'

12. Cur pulmo—diem, 'why, a split in the lungs (of the victim), even when the entrails are otherwise of good omen, requires the breaking off and postponement (of the matter in hand).'

19. Cur fiat—quaeritur, 'do you ask the reason of each of these things? You are quite right to do so. But that is not the point now. The question is, whether they are true or no.'

21. Ut, 'for instance.'

23. Nequeam, insert 'but' or 'while' in English.

Quod idem facis, 'yet you do this.' Observe in this, and in the

sentence just below, 'quod idem nullam sensit gratuitam esse virtutem,' two idiomatic usages of 'idem.' In opposed sentences it is always equivalent to 'tamen.' Where, on the contrary, the sentences are parallel, it is equivalent to 'etiam,' and in both cases it is literally 'you' or 'he,' 'the same person.'

26. Communis vita, 'ordinary folk.'

28. In quo esset. Qui is here consecutive after a negative, = 'talis, ut in eo.'

34. Monumentis, 'records.'

35. Consignata, 'vouched,' 'attested;' literally, 'sealed.'

36. Ducem, 'guide.'

45. Homerus. In Od. 10. 492

> *ψυχῇ χρησομένους Θηβαίου Τειρεσίαο,*
> *μάντιος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·*
> *τῷ καὶ τεθνειῶτι νόον πόρε Περσεφόνεια*
> *οἴῳ πεπνύσθαι· ταὶ δὲ σκιαὶ ἀΐσσουσιν.*

51. Permotione divina, 'inspiration.'

52. Marcios. Livy, 25. 12, mentions two prophecies of one Marcius, the first foretelling the defeat at Cannae, the other ordering the establishment of the Ludi Apollinares. Whether there were one or two, or when they lived, cannot be ascertained.

53. Polyidum. The story is told in Hom. Il. 13. 663—668.

56. Auguria tenebant, 'understood augury.'

58. Eodem sacerdotio praediti; referring to the 'rex sacrificulus,' who, after the expulsion of the kings, was appointed to discharge those priestly functions which had belonged to the kings, under the notion that the gods would not be satisfied with the offerings of any one with an inferior title. So the priestly archon at Athens was called *ἄρχων βασιλεύς*.

63. Naturae rationem, 'the system of nature.'

68. Vos. The college of augurs at Rome, of whom Cicero was one. In this passage Quintus Cicero is the speaker, addressing his brother, who was an augur.

70. Perceperit, 'has learnt.' Percipio is literally 'to gather,' e. g. 'percipere fruges,' 'to gather in crops;' then it is applied to the mind, reaping, as it were, a harvest of knowledge.

72. Telmessus. The Telmessian *ἐξηγηταί*, or interpreters of oracles, are mentioned by Herodotus, 1. 78.

74. Iamidae: the descendants of Iamus, a mythical personage of Olympia.

77. De caelo tacta, 'places struck by lightning.'

81. Singulis populis, 'to each of the states.' Etruria was not a single state, but a confederacy of twelve cities with their districts.

In disciplinam, 'to learn their art.'

83. Abduceretur, 'should be perverted.'

90. Aequoribus. Aequor (from 'aequus') means properly any level surface; here applied to plains.

95. De caelo multa fiebant, 'many signs in the sky occurred,' e. g. lightning, meteors, &c.

99. Verba ipsa. See above, ch. 1. l. 20.

108. Multa fingi gignique possunt, 'many strange creatures and births may occur,' referring to the omens supposed to be derived from irregular births of animals. Many such are mentioned in Livy, e. g. among the omens at the beginning of the second Punic War he mentions 'capras quasdam lanatas esse factas.'

117. Divinos, 'inspired.'

120. Senibus, i. e. the *γερουσία* or council of *γέροντες*. See Dict. of Ant.

124. Temperavit, 'organized.'

125. Lysander. At the end of his career he is said to have endeavoured to change the Spartan constitution, and to abolish the hereditary monarchy, having been constantly thwarted by the opposition of Pausanias, and to have tried to obtain the sanction of the oracle for his projects, but in vain.

129. Quietis oracula, 'oracles received in sleep.'

130. Decemviros: 'the decemviri sacrorum,' whose chief duty was the charge of the Sibylline books.

133. Faces, 'meteors' generally, or specially 'shooting stars.' Virg. Ae. 2. 694.

'De caelo lapsa per umbras
Stella facem ducens multa cum luce cucurrit.'

Two of these omens are mentioned together in Livy 41. 21 'Tres simul soles effulserunt, et faces eadem nocte plures per caelum lapsae sunt;' and 29. 14 'Duos soles visos, et nocte interluxisse, et facem Setiae ab ortu solis ad occidentem porrigi visum.'

135. Globi, 'balls of fire.' Cp. Livy 21. 1 'Faleriis caelum findi velut magno hiatu visum, quaque patuerit, ingens lumen effulsisse.'

136. Labes agri, 'a settlement,' probably caused by an earthquake. Cp. de Div. 1. 15 'Tantos terrae motus in Italia factos esse, ut multis locis labes factae sint, terraeque desederint.'

141. Apollo, 'the statue of Apollo.' Cp. Livy 43. 15 'Apollo Cumis in arce triduum ac tres noctes lacrimavit.' He also mentions more than once the perspiring of statues, e. g. 'per idem tempus Romae signum Martis Appia via ad simulacra luporum sudasse.' Cp. also Virg. G. 1. 480

'Et maestum illacrimat templis ebur, aeraque sudant.'

142. Ortus androgyni; cp. Liv. 27. 11 'Sinuessae natum ambiguo inter marem et feminam sexu infantem, quos androgynos vulgus appellat.'

144. Lapidum. All these prodigies are recorded by Livy, e. g. 21. 62 'in Piceno lapidibus pluisse.' 22. 1 'Praeneste ardentes lapides caelo cecidisse.' 22. 36 'aquae multo cruore e fonte calidae manarunt.' 30. 38 'in Palatio lapidibus pluit.' 27. 11 'lacte pluisse.'

151. Caeciliae. This was the daughter of Q. Caecilius Metellus Balearicus. She was married to Ap. Claudius Pulcher, and was mother of Cicero's great enemy, P. Clodius the tribune, who procured his banishment.

Marsico bello. Another name for the Social war, 90 to 88 B. C. Cp. Hor. Od. 3. 14, 18 'Et cadum Marsi memorem duelli.'

155. Idem, 'yet he.' Cp. note on l. 23.

163. Profugisse. According to Livy he was taken prisoner.

166. Lapsu et cursu suo, 'in its natural course and stream.'

169. Deductio, 'draining;' the emissary or tunnel by which the water was drawn off remains to the present time. A description of it may be found in Smith's Dict. of Geogr.

180. A Palatii—devexus est, 'slopes down from the foot of the Palatine hill to the Via Nova.'

181. Nisi provisum esset, 'unless precautions were taken.'

182. Quod neglectum, 'the neglect of which.'

184. Aio loquenti. Cp. Livy 5. 50 'Expiandae etiam vocis nocturnae, quae nuntia cladis ante bellum Gallicum audita neglectaque esset, mentio illata, iussumque templum in Nova Via Aio Locutio fieri.'

Quam septam videmus, 'which is to be seen now-a-days with an enclosure round it.' The enclosure would be called 'Puteal.' See Dict. of Ant. sub. voce.

188. Exstitisse, 'was uttered.'

189. Monetam: as if from 'moneo,' 'to warn.' This temple was afterwards the place where money was coined; hence 'moneta' was afterwards used for 'the mint.' From it comes our English 'money,' and 'mint' itself.

191. Observitaverunt, 'always noticed.' Observe the force of the frequentative verb.

194. Quod bonum, &c. This formula was always prefixed to all public documents.

195. Faverent linguis. 'Favete linguis' was the order given by the crier when the priest was commencing the service. Cp. Hor. Od. 3. 1, 2 'favete linguis.' Virg. Ae. 5. 71

'Ore favete omnes et cingite tempora ramis.'

Ov. Fasti, 1. 71

'Prospera lux oritur, linguis animisque favete,
Nunc dicenda bono sunt bona verba die.'

196. Litibus et iurgiis. So Ovid begins his notice of New-year's Day. Fasti 1. 73 'Lite vacent aures, insanaque protinus absint
Iurgia, differ opus livida lingua tuum.'

197. Lustranda, 'purifying.' See Dict. of Ant. 'Lustratio.'

199. Bonis nominibus, 'men with lucky names.'

201. Praerogativam. 'Praerogativa,' properly an adj. agreeing with 'tribus' or 'centuria,' was the tribe or century which gave its vote first in the comitia. Its vote was generally followed by the rest, as being regarded as an omen. Hence 'praerogativa' as a subst. came to mean (1) a prognostic, (2) a preference or privilege.

207. Quid est? 'what is the matter?'

217. Sibi concederet, 'to give up her place to her.'

222. Sed id—contemnere, 'despising the tokens which the gods send is in reality not believing in them.'

224. Tuae partes sunt, 'that is your duty.' This is addressed to Cicero, who was one of the college of augurs, by his brother Quintus.

226. Addubitato, 'called in question.'

Salutis augurio. Salus was the goddess who personified 'health and wealth,' either of individuals or of the commonwealth. In the latter capacity she was styled 'Salus publica.' The augurium Salutis was a ceremony by which the augurs at the beginning of the consular year observed the signs to ascertain the fortune of the commonwealth for the coming year.

230. Non decantandi—disciplinam, 'maintained the established method not merely of repeating off the form of augury, but of really divining. 'Decantare' is to recite off by heart something well known. Cp. Cic. de Orat. 2. 18 'Nec mihi opus est Graeco aliquo doctore, qui mihi pervulgata praecepta decantet.' Divinandi means, going through the whole ceremony.

232. Pisidam—Soranum. They were evidently terms of contempt, but it does not appear why. Sora is in Latium, on the Liris.

233. Quibus videbatur, 'those who believed.'

234. Sapienter—religiones, 'that the ceremonies (of augury) had been cleverly invented to suit the notions of the ignorant.'

236. Quod longe secus est, 'the truth is just the contrary.'

239. Simulacra, 'shams.'

242. Apud te in Mario, 'in your poem "Marius."' Among Cicero's poetical effusions was a poem under this title, which described the exploits of Marius, who was a native of Arpinum, which was also Cicero's birthplace. The lines are interesting as a specimen of his attempts at poetry, of which he was very vain.

244. Altisoni, 'who thunders from on high.'

246. Subigit, 'carries aloft.' Observe that Cicero lengthens the first syllable of this word, which is properly short.

248. Se intorquentem, 'as it writhed.'

251. Obitu—ortus, 'from west to east.' The direction of the flight of birds made the omen favourable or the contrary.

252. Praepetibus pennis. Cp. Virg. Ae. 6. 15

'Praepetibus pennis ausus se credere caelo.'

'Praepes' is also applied to birds who give omen by their flight; so it is used below l. 278 'Praepetibus sese pulchrisque locis dant.' Cp. Virg. Ae. 3. 361

'Et volucrum linguas, et praepetis omina pennae.'

253. Divini numinis, 'of the will of the god.'

254. Fausta. 'Faustus' is derived from the root of 'fav-eo' and 'fav-or,' being probably a contraction from 'fav-estus.' It always refers to the favour of Fortune, being used in connection with omens, or where success is wished or prayed for.

257. Pastoralis non urbanus, 'exercised among shepherds, not in a

great city.' He means that it was of a simple kind, and used in good faith, not invented as a piece of state-craft.

258. A certis acceptus, 'derived from trusty sources.'

262. Regni, gen. of limitation after concupientes used as an adjective.

264. Servat, 'watches for.' 'De caelo servare' was a regular phrase in augury for taking omens.

Romulo'. The final 's' is often dropped before a consonant in the earlier Latin poets. It is plain from the two endings of 2nd pers. sing. in the passive voice ('amaris' and 'amare'), that the Latin pronunciation tended to slur the final 's.'

268. Signum, 'the signal for starting in the chariot race.'

269. Carceris. See Dict. of Ant. 'Circus.'

270. Faucibus, 'the barriers,' a number of which made up the carcer.'

271. Ore timebat rebus, 'their faces showed their fear for the result.'

274. Dedit se foras, 'came forth abroad.' Foras, originally an acc. plur., is used where motion is implied 'to out of doors;' foris, which was an abl., is used where there is no motion.

277. Quattuor. The 'u' is to be pronounced like a 'v', so that the word is a spondee: so in the next line 'avium' is a dissyllable, 'i' being pronounced like 'y.'

278. Praepetibus. 'Praepes,' as a word of augury, is opposed to 'infera,' flying high being regarded as lucky, flying low as unlucky: then the word is transferred here from the birds themselves to the part where they are seen. It may here, therefore, mean either 'lofty,' or, as implied by that, 'lucky.'

280. Scamna, 'throne.' Scamnum, usually 'a bench;' fr. scando, 'to climb.'

III. 1. Nihil fere maioris rei, 'scarce anything of importance.' Rei, a partitive genitive, or 'genitivus rei distributae.'

Ne privatim quidem, 'not even by individuals.'

2. Nuptiarum auspices. These were probably employed to fix by augury a lucky day for the wedding.

4. Id ipsum, 'even that is done:' 'fit,' or 'geritur,' or some such word, is understood.

5. Impetriri, fr. 'impetrio,' a word only used in augury, 'to seek favourable omens:' 'favourable omens were sought for all matters of importance.'

6. Sinistra—incurrimus, 'by not finding out what is unlucky, we run recklessly into what is boding and ill-omened.' Both 'dirus' and 'vitiosus' are specially used with reference to the omens. Cp. Cic. de Legg. 2. 8 'Quae augur injusta, nefasta, vitiosa, dira defixerit, irrita infectaque sunto.' And above, ch. 1. ll. 69 and 72, the substantive 'vitium' is used in the same way.

11. Inter sese. The lines are from Accius.

Secundo—avi, 'the popular voice being favourable, though the omens were against it.'

14. Dirarum obnuntiatione, 'the announcement of the augurs that

the omens were unfavourable.' 'Nuntiatio' was the regular term for the declaration of the augurs, 'obnuntiatio' being used if the omen was unpropitious. 'Dirae' is used as a substantive for 'portents of evil,' 'unlucky omens.'

17. Quod subscripserit, 'charging him with having falsified the auspices.' 'Subscribo' is 'to sign one's name to an accusation,' and so 'to accuse.' The form of the expression is like that used above. Pt. 2. § 12, 3, 10, 20. The reason is not really in the verb to which 'quod' belongs, but in that which is dependent on it. It is a sort of abbreviation for 'quod ementitus esset auspicia, ut ipse subscripserat.'

Esto—censoris, 'well; this may have been his duty as censor.' Fuerit, conjunctive used potentially.

23. Quae si—calamitatis, 'and if it had been false, it could have given no occasion for disaster.'

27. Signo obiecto, literally, 'putting the omen in his way to stop him.'

30. Id valuit ut, 'its effect was that,' &c.

34. Regiones direxit, 'marked out his boundary lines.' 'Regio,' from 'rego,' 'to make straight,' is literally, 'a making straight,' hence, 'a straight line,' then 'a tract bounded by such lines.'

35. Leviter a summo inflexum, 'slightly bent at the top.'

36. Eius litui quo canitur, 'the musical instrument called "lituus."' The shape of them both may be seen in Dict. of Ant. 'Lituus.'

37. Curia Saliorum. The official residence of the Salii was called 'Curia,' as having a sacred character, analogous to that of the Curiae, or guild-halls of the thirty curiae. See Dict. of Ant. 'Curia.'

46. Abdixissent, 'had rejected,' i. e. had said that none of those three parts was the right one.

51. Cuius scientiam auguratus. 'Cuius' is gen. of the subject, 'auguratus' of the object. 'Wishing to test his skill in augury.'

60. Puteal, an enclousure like the wall round the edge of a well ('puteus'). Any place which was specially sacred was kept from risk of profanation by such a fence.

Accepimus, 'tradition tells us.'

IV. 1. Coniectura, 'a prophecy.' In, 'about;' literally, 'in the case of.'

3. Demisisset in flumen, 'had ridden his horse down into a river.' Cp. Liv. 23. 47 'Nisi e campo in cavam hanc viam demittimus equos.'

4. Non exstitit, 'disappeared.'

Maxima contentione, 'with the greatest efforts.' Contentio is literally, 'the straining of the muscles.'

5. Philistus was an historian, a contemporary and great supporter of Dionysius the Elder.

11. Significatio, 'prognostic.'

17. Res divina fieret, 'sacrifice was being offered.'

22. Lysandri. The main sentence here is, 'corona subito exstitit in

capite statuae Lysandri.' Each of the two dependent genitives has a relative clause defining it.

26. Navalem illam victoriam, the battle of Aegospotami, 405 B. C.

Athenienses conciderunt, 'the power of Athens was destroyed.' Cp. Virg. Ae. II. 245

'Contigimusque manum qua concidit Ilia tellus.'

Hor. Od. 3. 16, 11 'Concidit auguris Argivi domus.'

33. Illud in quo inerant sortes collocavissent, 'had arranged the vessel which contained the lots.'

34. In deliciis habebat, 'kept as a pet.'

37. Sacerdos, 'the priestess.'

41. Exercitu lustrato. A ceremony of 'lustratio,' or purification, was always performed before an army took the field. See Dict. of Ant. 'Lustratio.'

44. Nec eam rem habuit religioni, 'yet did not let this cause him any scruple.'

Obiecto signo, 'though it was an omen sent to stop him.' See above, ch. 3. l. 27, and 'obnuntiatio,' ch. 3. l. 14.

46. Tripudio auspicaretur, 'was taking omens by the feeding of the sacred fowls.' 'Tripudium' was when the fowls ate so greedily that the grains fell from their mouths and struck the ground.

Differebat, 'put off,' i. e. 'bade him put off.'

49. Praeclara, ironical, like 'fine' in English, καλὸς in Greek.

51. Signa convelli. The standards were planted in the ground during a halt: 'plucking up the standards' was therefore the signal for marching. The opposite word of command was 'statuere signa,' 'to halt.' Cp. Livy 5. 55 'Signifer, statue signum: hic manebimus optime.'

52. Primi hastati. Supply 'ordinis.' 'The standard-bearer of the first company of the "hastati."' The 'hastati' were the vanguard of the heavy-armed troops. An 'ordo' is the same as a century. 'Ordinum ductor' is a centurion. See Dict. of Ant. under 'Exercitus.'

Nec quidquam proficeretur, 'and they were no more successful.' Literally, 'and no more progress was made.' Though 'facio' has no passive of its own, several of its compounds have, though some of them use the compounds of 'fio' also, e. g. 'conficio.'

59. Labes factae sint: see above, ch. 2. l. 136.

62. Midae in os congesserunt. Observe the construction, the dativus commodi, where in English we should use a genitive dependent on the other substantive. Compare the French construction, e. g. 'Il me pinça l'oreille,' 'he pinched my ear.' So in the next sentence, 'quum in cunis parvulo dormienti apes in labellis consedissent,' 'when a swarm of bees settled on his lips, when he was sleeping in infancy in his cradle.' The idiom should be carefully observed in writing Latin.

68. Amores ac deliciae tuae, 'your darling friend.' Amores in plur. is constantly used in this sense. Cp. ad Att. 2. 19 'Pompeius, nostri

amores,' 'my dear friend, Pompeius.' Phil. 6. 5 'redeo ad amores deliciasque nostras, Antonium,' where it is used ironically, 'my particular friend, Antonius.'

Roscius. Q. Roscius, celebrated as an actor of comedy at Rome. Cicero pleaded his cause in a speech still extant among his Orations.

71. Lumine apposito, 'as there was a light by his bed-side.'

75. Hanc speciem, 'this incident;' 'species,' properly 'a vision,' or 'apparition,' applied to this incident as happening in the night.

Pasiteles, a famous sculptor and silver-chaser of Cicero's time. There was another, famous as a statuary in much earlier times.

77. Quae reapse nullae sunt, 'which have no real existence.' 'Reapse' is a corruption of 're ipsa' 'in reality.'

78. Speciem, 'a resemblance.'

Brenno. This is not the Brennus who took Rome, but another chief, who, more than 100 years later, 279 B.C., led a horde of Gauls that had previously settled in Pannonia southwards into Macedonia and Greece; and, after being defeated, like the Persians, at the pass of Thermopylae, made their way over the same mountain-pass and advanced to the sack of Delphi. It is probable that the name Brennus is really not a proper name, but a Celtic word signifying 'king' or 'chief.'

80. Nefarium, 'sacrilegious.'

81. Pythiam. The priestess who gave the oracles was called ἡ Πυθία.

83. Viderentur—contra, 'there was an appearance of maidens carrying arms against them.' These were the 'formae,' the prophecy being really fulfilled by the snow-storm, the flakes of which were the real 'albae virgines,' of which they presented a 'species.'

V. This chapter consists of four detached passages, which have been grouped together for convenience. The other Chapters of this part are all consecutive passages.

1. Commentitiam, 'imaginary.'

2. Ad te. It is not certain where Cicero was. He had stayed behind when Pompeius advanced to Pharsalia, and was probably in the neigbourhood of Dyrrachium.

3. Praetorio imperio, 'with a praetor's commission,' i.e. 'as admiral of the fleet.'

6. Dyrrachii, at 'Dyrrachium.'

Fugientibus—fore, 'that the fugitives would look back, and see a piteous sight of flames.' Cp. Virg. Ae. 5. 3, where Aeneas puts to sea,

> 'Moenia respiciens, quae iam infelicis Elissae
> Collucent flammis.'

18. Onerarias, supply 'naves,' 'merchant-vessels.'

21. P. F. 'Publii filius.' This is Tib. Gracchus, the father of the two famous tribunes, and conqueror of the Celtiberians in Spain.

25. Uxori. Cornelia, daughter of Scipio Africanus Major.

30 Tages. This story is also told in Ovid. Met. 15. 553-559.

31. Sulcus—impressus, 'a furrow had been drawn deeper than usual.' 'Imprimere' is properly applied to the plough, which makes the furrow by the pressure on it. Hor. Od. I. 16, 20

'Imprimeretque muris
Hostile aratrum exercitus insolens.'

Exstitisse, 'to have emerged from the ground.'

35. Cum admiratione, 'in amazement.'

38. Exceperint is subj. because it is in oratio obliqua.

39. Disciplina, 'system.'

40. Rebus novis—referendis, 'by the ascertaining of new facts, and referring of them to the same principles.'

41. Ab ipsis, i.e. from the Etruscan.

42. Haec scripta conservant, 'these are preserved in written documents.' There were said to be twelve 'books of Tages.'

Hunc fontem—disciplinae, 'these are the sources of the systems of augury.'

44. Rarum est quoddam—avocent, 'there is a class of men, few in number, who withdraw themselves.' The construction is, 'rarum est quoddam genus, (genus) eorum, qui,' &c.

46. Horum sunt—humanae, 'their auguries come, not from divine inspiration, but from human wisdom.'

48. Aquarum fluxiones, 'deluges.'

50. Tyrannidem, 'usurpation.' The Greeks meant by *τύραννος* one who gained his power by usurpation: the word had no reference with them to the way in which the power was used, as it has with us. Several of their *τύραννοι* were noted for their mild and beneficent sway.

53. Convinceret, 'to refute.'

58. Defectionem solis. This eclipse is mentioned by Herodotus, I. 74, and he there adds that it had been predicted by Thales.

59. Gubernatores, 'pilots,' 'sailors.'

60. Nullam. Observe that it agrees in gender with divinationem, though strictly it does not belong to it, but refers to some other word implied from 'praesentiunt.' This is a not uncommon construction with factitive or copulative verbs, and is like the construction of the relative with the same class of verbs, e. g. below, ch. 6 'magi, quod genus sapientum et doctorum habebatur.'

64. Ex monte—avulsa est, 'the end of Mount Taygetus was torn off as the stern might be rent from a ship.' It is impossible to imitate in English the brevity with which the image is here suggested by the one word quasi.

66. Potius divinus quam physicus, 'a prophet so much as a natural philosopher.'

VI. 1. Phalaridis. Phalaris was tyrant of Agrigentum, and his name was a proverb among the Greeks and Romans as a monster of cruelty. The story of the brazen bull is well known, and shews what was the popular notion of him, though it is probably itself unhistorical.

3. Visam esse videre, 'thought she saw.'

4. Consecravisset: this and the following verbs are subjunctive only as being in oratio obliqua.

8. Quae magi interpretati sunt, 'the interpretations given by the magi.' 'Quae' is a cognate accusative.

9. Principi may mean either 'the elder,' literally 'the first,' i.e. of the name, or 'the king.'

Dinonis. Dinon or Deinon wrote a history of Persia. His son Cleitarchus accompanied Alexander the Great in his campaigns, and wrote a history of them.

12. Magi, quod genus habebatur. Observe the relative with a copulative verb agreeing with the substantive which follows the verb instead of with its real antecedent.

17. Quiddam praesentiens atque divinans, 'a certain power of presage and divination.'

18. Siquidem, 'inasmuch as,' literally 'if at least,' 'if it be true, that.' It is used to introduce evidence in favour of a statement which has been made.

22. Si quid vellet, 'if he had anything to say.' 'Volo' is often used with an acc. in this sense, Caes. B. G. 1. 34 'Si quid ille se velit, eum ad se venire oportere,' 'if he had anything to say to him.' It is very common in the colloquial language of Terence and Plautus.

23. Optime, an expression of polite declining. 'You are very kind.' 'I am much obliged to you.' The full phrase 'optime facis.' 'Bene facis' is common in the same sense. So *καλῶς* and *κάλλιστα* are used in Greek.

29. Haec—Magis, 'So much about the Indians and the Magi.'

31. Laciniae, 'of Lacinium.' There was a famous temple of Juno on the promontory of Lacinium, on the east coast of Bruttii, now called from the ruins of the temple Capo delle Colonne. Cp. Virg. Ae. 3. 552 'Attollit se Diva Lacinia contra.'

32. Solida, 'of solid gold.'

34. Secundum quietum, 'during sleep,' 'while sleeping.' So *παρὰ* is used in Greek; *παρ' οἶνον*, or *παρ' οἴνῳ*, 'while drinking.'

35. Praedicere, 'to warn.'

42. Visum esse vocari, 'thought he was summoned.'

45. Quo utentem, 'with whom.'

47. Id, i.e. 'non respicere.' We should say in English, 'could not keep from doing it,' our idiom not admitting of applying the word 'doing' to a negative.

48. Cupiditate, 'curiosity.'

Visam belluam—pervertere, 'he thought he saw a monster overthrowing,' &c.

54. Ne laboraret, 'not to trouble himself about.'

55. Apud Agathoclem. This Agathocles was a Greek historian.

Hamilcarem. The first of the famous Carthaginian generals of this

name, who led the expedition against Sicily in 480 B. C., which was defeated by Gelon in the battle of Himera, said to have been fought on the same day with the battle of Salamis.

62. Tum, 'and moreover.' 'Tum' is generally in such a position preceded by 'quum' in the previous clause, in the sense of 'not only—but also.'

64. Q. F. Quinti Filius. This Decius was the one who devoted himself at the battle under Vesuvius in the Latin War.

71. Obsidione. According to the story, the army of Cossus, when invading Samnium, was hemmed in by the Samnites in a defile of the Apennines, and only saved by Decius occupying a hill, and bearing the whole brunt of the enemy's attack, till the rest of the army made their way back.

74. Filius. The one who commanded at the battle of Sentinum in the third Samnite war, 295 B. C.

76. Est apud Platonem Socrates, 'we have Socrates in Plato.' This is mentioned in the dialogue called 'Crito.'

81. Tertia te. The line is from Il. 9. 363

ἤματί κεν τριτάτῳ Φθίην ἐρίβωλον ἵκοιο.

82. Xenophon. He narrates his dreams in Anab. 3. 1, 12, and 4. 3, 8.

91. Alexandro. See Pt. 1. § 17.

Diffiderent, 'despaired of him.'

97. Prima, 'the two first predictions.'

102. Excesserit—videatur. The tenses refer the interpretation to the time when the dream occurred. 'When Eudemus' soul has left his body, then he is to be considered to have returned home.'

108. Ubi idem saepius, 'when the dream recurred again and again.' The verb is to be supplied from 'vidit' above.

Areopagum, the highest judicial court at Athens. See Dict. of Ant.

110. Quaestione adhibita, 'being put to torture.' 'Quaestio,' which literally means 'enquiry,' is often used by itself for investigation by torture, and the use of 'adhibita' with it implies that that is its meaning here.

111. Indicis Herculis, 'of Hercules the Revealer.' 'Index' from 'Dic-,' the root of 'dico,' δείκνυμι, 'digitus,' means literally 'that which points out;' hence it means (1) 'the fore-finger,' as being used to point with; (2) 'an informer;' (3) 'a sign or mark.'

113. Sed quid ego Graecorum, supply 'somnia commemorem.'

114. Fabii, Gellii. The plurals here do not mean that there was more than one historian of each name, but it is a common idiom in Latin, as in English, to put a string of names in the plural, meaning no more than to give a kind of greater notion of the number of instances. So one might say, 'All the great English generals, the Marlboroughs, the Wellingtons.' The Fabius here meant is Q. Fabius Pictor, who lived in the time of the second Punic War, and wrote a history of Rome from the earliest times down to his own day. Gellius also wrote a history of Rome down to his own date; he lived in the times of the Gracchi. They belong to the class of historians called

Annalists, their histories being called 'Annales.' L. Caelius Antipater was another of the same class of writers. He was contemporary with Gellius. The story is also told by Livy, 2. 36.

Bello Latino. This did not occur in the great Latin War, but, according to Livy, during the war with the Volscians, in which Coriolanus commanded.

115. Ludi maximi. More commonly called 'Magni' or 'Circenses.' They were said to have been instituted by Romulus, and consisted of races and other amusements in the Circus. See Dict. of Ant. 'Circus.'

116. Primum does not mean that this was the first occasion on which they were ever performed, but that this was the first time of their performance that year, as opposed to the repetition of them related below.

117. Instaurativi; supply 'ludi.' 'The games were commenced over again.'

119. Furcam, literally, 'a fork:' here an instrument of punishment in use among the Romans for slaves. It was an instrument of wood, in the shape of a Greek Λ, which was placed over the shoulders of the victim, and his hands tied to it: hence came the word 'furcifer' as a term of reproach. Sometimes it was used to tie criminals to, who were then scourged, sometimes to death. So Livy, 2. 36, describes it as being used in this case, 'servum quidam paterfamiliae, nondum commisso spectaculo, sub furca caesum medio egerat circo.' The 'triangles' used in military floggings in our own army are somewhat similar.

120. Visus est venire qui diceret, 'one seemed to come to him, who said.' Cicero mentions no name. Livy says, 'visus Jupiter venire.'

121. Praesulem ludis, 'the man who danced before the games.' If 'praesulem' is the true reading, the word is used in a very unusual sense. 'Praesul' is properly 'a president,' literally, 'one who sits above,' from 'prae' and 'SOL,' which is a variety of 'SED,' the root of 'sedeo,' the 'D' being changed into 'L,' as in 'solium' and 'sella,' just as 'consul' is properly 'colleague,' literally, 'one who sits with another,' and 'exsul,' literally, 'one who sits or lives away from home.' If it is genuine here, it must be on a false derivation from 'salio,' 'to leap.' Livy uses 'praesultatorem,' and perhaps the word here is 'praesultorem.' 'Ludis' is an ablative of time, being equivalent to 'tempore ludorum.'

Iussum esse. The construction here suddenly changes to infinitives, dependent on 'dicitur' or 'fertur' to be supplied.

123. Suam is used here because it is the oratio obliqua of 'meam.'

126. Debilem factum, 'was paralysed.' Debilis is derived from 'de' and 'habilis,' and so is literally 'disabled,' 'unhandy.' Cp. the use of 'habilis' in Virg. G. 4. 418

'Atque habilis membris venit vigor.'

129. Iterum instauratos, 'renewed once more.' Livy does not mention the first 'instauratio.'

132. Quaesturam petenti. According to the received story it was

while serving as Quaestor in Sardinia, where the opposite party were trying to detain him, that he saw this vision.

133. Quam vellet cunctaretur, 'however much he might delay,' literally, 'let him delay as he would.' 'Cunctaretur' is oratio obliqua of an imperative mood.

142. Moneri—affecerat, 'he thought he saw the man whom he had buried warning him not to do so.'

148. Ad cauponem. 'Ad' here is like 'chez' in French, 'at the house of.'

149. Caenati. Passive participle with active signification. So 'iuratus,' having sworn.

Concubia nocte, 'in his first sleep.'

150. Visum esse—orare, 'the one who was staying with a friend thought he saw the other entreating him.'

159. Bubulco praesto fuisse, 'waited for the carter.'

163. Divinius, 'a clearer proof of the intervention of heaven.'

165. Me: dependent on 'narravi,' not on the nearer verb 'audivi.' Translate, 'Mine was, that I,' &c. 'Me' is Cicero's brother Quintus.

171. Facilis coniectura huius somnii, 'it is easy to make out the meaning of this dream.'

172. Eventus rerum, 'events,' literally 'results of circumstances.' He refers to Cicero's banishment and recall.

175. Salustius. Nothing special is known of this person. He is not the historian Sallust.

176. Campi Atinatis. The 'Campus Atinas' was near a town called Atina, in Lucania, on the banks of the Tanager, and on the Via Aquilia, the high road to Rhegium.

179. Iter instaret, 'it was nearly time to start.'

181. Hora secunda fere, 'about eight in the morning.'

183. Laureatis, 'wreathed with bay.' This was a symbol of victory.

186. Monumentum suum. The temple built by Marius in commemoration of his victories.

Deduceret, 'conduct,' 'escort,' like Greek προπέμπειν.

190. Ut audivisses, 'that, when you had heard.' 'Ut' here is temporal, dependent on 'dixisse' below.

192. Referente, 'on the motion of.' The Consul who proposed Cicero's recall was P. Cornelius Lentulus Spinther, one of the two Consuls of 57 B. C.

193. Frequentissimo theatro, 'by a crowded assembly of spectators.'

SCIPIO'S DREAM.

Cicero, in this extract, represents Scipio Africanus Minor narrating a remarkable dream which he saw when in Africa.

1. M'. Manilio. Manilius was Consul in 149 B. C. with L. Marcius Censorinus. The two Consuls were sent to Africa with an army to aid Masinissa, and so commenced the third Punic War.

2. Tribunus militum. This was the title of the chief officers of the Legion. In Scipio's time six had become the established number to each Legion. They did not command different divisions of the Legion, but divided the command among them by rotation.

Nihil mihi potius fuit, 'there was nothing I was so desirous of.'

3. Masinissam. Masinissa was king of Numidia, and had aided the Romans against Carthage in the second Punic War. He had been of great service to Scipio Africanus Major when he invaded Africa at the end of the war, and a great friendship had been established between them.

5. Senex. He was 89 years old. He died in the following year, and Scipio divided his kingdom between his three sons.

9. Ita numquam—memoria, 'so constantly do I cherish in my mind the recollection of that great and invincible hero.'

10. Illius, i. e. Scipio Africanus Major, the conqueror of Hannibal at the battle of Zama.

12. Multis verbis ultro citroque habitis, 'in much interchange of conversation.' Ultro citroque, literally 'backwards and forwards.'

14. Regio apparatu accepti, 'entertained with royal state.' Apparatus is specially applied to elaborate banquets: cp. Hor. Od. 1. 38, 1

'Persicos odi, puer, apparatus.'

And so Cicero uses the verb 'apparare' in Verr. 2. 4, 20 'Licuit Calidio posse domesticis copiis, quum magistratum aut aliquem superiorem invitasset, ornare et apparare convivium.'

In multam noctem, 'till late at night.' Similar phrases are, 'ad multam diem,' 'till late in the day;' 'multa nocte,' 'late at night;' 'multo mane,' 'very early in the morning.'

18. Et de via—vigilassem, 'both from my journey, and because I had sat up so late.' Qui here is causal, and so joined with a subj.

22. De Homero. He means that Ennius asserted that Homer appeared to him by night. Cicero alludes to this again, quoting Ennius' own words, Acad. Prior. 2. 16 'Quum somniavit [Ennius], ita narravit,

Visus Homerus adesse poeta.'

De quo—loqui, 'the reason being that he was constantly thinking and speaking of him in his waking moments.' Ennius is also recorded to have expressed his fondness for Homer in another way. Being a Pythagorean,

and so a believer in the transmigration of souls, he maintained that the soul which had once dwelt in Homer's body, after dwelling among others in that of a peacock, and also of Pythagoras himself, now dwelt in his own body.

24. Ex imagine eius, 'from his bust.' Busts made in wax of their deceased ancestors were kept in the atria of the houses of distinguished men. The 'Jus Imaginum' was an established legal distinction of those whose families had been ennobled by one of their members holding a curule office.

Quam ex ipso. The younger Africanus could hardly remember the elder, his grandfather by adoption, at all. He was born in 185 B. C., and the other, according to Cicero, de Senect. 6, died in the same year. Other accounts make his death two years later.

26. Ades animo, 'be of good courage:' cp. Mil. 2. 4 'Adeste animis, judices, et timorem, si quem habetis, deponite.' Sometimes 'adesse animo' means 'to attend.'

32. Paene miles, 'little more than a common soldier.'

Hoc biennio, 'within two years from now.'

33. Per te, 'by your own exploits.'

34. Hereditarium, 'by inheritance.' The title 'Africanus' had descended to the elder Africanus' son, and from him had passed to Aemilianus, whom he adopted.

36. Obieris, 'have traversed.'

39. Nepotis mei. Tiberius Gracchus the tribune. His father Tib. Gracchus, who distinguished himself in Spain, married Cornelia, the daughter of Africanus Major. Africanus Minor, though thus related to him, and further connected by having married his sister Sempronia, did not disguise his approval of the murder of Gracchus. When he heard of it at Numantia he quoted the line of Homer, Od. 1. 47

ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι,

and, when publicly asked in the assembly after his return, what his opinion was of the deed, he replied, 'that he was justly slain,' whereby he gave lasting offence to the popular party.

42. Eius temporis, genitive after 'fatorum viam,' regarded as one compound substantive. The 'quasi' here implies that 'viam' is used in its literal sense. Translate, 'I see that at that time the path, so to speak, which the fates destine for you, will be a critical one.'

43. Septenos octies. The distributive numerals, and not the cardinal ones, are almost always used with the numeral adverbs, e. g. 'twice two' is in Latin 'bis bina,' not 'bis duo.'

Septenos—converterit, 'has passed through eight times seven revolutions of the sun.' Both 'amfractus' and 'reditus' are used separately for 'revolutions of the sun:' 'reditus' is so used infr. l. 196 'annum solis reditu metiuntur;' 'amfractus' in Cic. de Legg. 2. 8 'in annuis amfractibus.' Here 'amfractus' must mean the sun's passage along one half of the ecliptic, and 'reditus,' its passage along the other half, on the other side of the equator, by which it returns to the point from which it started.

45. Plenus, 'a perfect number.' He is here using the terms of astrology.

46. Summam tibi fatalem confecerint, 'having brought about the crisis of your life.' Scipio was 56 in 129 B. C. In that year attempts were made to reverse some of the measures of Tib. Gracchus, and Scipio was looked up to by the aristocracy as their champion. After a vehement debate in the Senate, in which he was violently assailed by Carbo, one of the popular leaders, he went home and retired to his sleeping-room to prepare a speech for the next day, and in the morning he was found dead in his bed. It was generally believed that he was murdered, as the context implies.

48. Socii . . . Latini. The various peoples of Italy were connected with Rome as allies on different terms. The most favoured of these were called specifically 'Socii;' the lower class, with inferior privileges, 'Latini,' or 'nomen Latinum.' The latter name originated in their standing to Rome in the same relation in which the Latins did after they had been conquered, and had ceased to be on equal terms with the Romans.

51. Impias, 'unnatural.'

Propinquorum. This alludes to the common report that Sempronia, who was Scipio's wife and Gracchus' sister, and C. Gracchus, the brother of Tiberius, had had a hand in the murder.

53. Habeto. Observe the accurate use of the future imperative.

56. Quod quidem fiat. 'Quod' is here consecutive, after the negative 'nihil.' 'Quidem,' like γε in Greek, marks a limitation, 'nothing, that is, which takes place on earth.'

59. Hinc, literally 'from where I am,' i. e. 'from heaven.'

62. Paullus. Aemilius Paullus, son of the one who fell in Cannae, surnamed Macedonicus, as being the conqueror of Perses at Pydna, 168 B. C. His son was adopted by the son of Africanus Major, and so became P. Cornelius Scipio Aemilianus.

Arbitraremur. The mood implies that this was part of the question which he asked.

66. Vim lacrimarum, 'a shower of tears.'

70. Sanctissime, 'most revered.'

73. Cuius hoc templum est, 'to whom all this expanse which you see belongs.' Templum, from TEM-, the root of Gr. τέμνω, Lat. 'temno,' is, literally, 'a piece cut off.' Hence it was used of the region of the sky, which the augur marked off with his lituus to take observations in, and from this, apparently, it got the meaning of 'a wide open space,' 'an expanse,' especially of the sky, in which sense it is mostly used in poetry, and has a somewhat archaic sound, the instances quoted being mostly from Ennius and Lucretius. It is used for the universe in Lucr. 5. 1435 'caeli magnum et vorsatile templum.' Its common meaning, 'a temple,' comes from the same original meaning, being literally, 'a place cut off and set apart.'

74. Istis custodiis, 'from your present confinement.'

76. Qui tuerentur, 'to keep in order.' Qui is here final.

77. Quae. The antecedent to quae is globum, but, being nom. to a copulative verb, it agrees with the following substantive and not with its antecedent.

79. Divinis animatae mentibus. He is here adopting one of the prevailing theories of the origin of the soul.

80. Circos suos orbesque, 'their circuits and orbits.'

82. Iniussu. Cp. Tusc. 1. 30 'Vetat enim dominans ille in nobis deus, iniussu hinc nos suo demigrare.' De Senect. 20 'Vetatque Pythagoras iniussu imperatoris, id est, Dei, de praesidio et statione vitae decedere.' The same idea is thus expanded by Spenser, F. Q. 1. 9. 41

'The Knight much wondred at his suddeine wit,
And sayd: "The terme of life is limited,
Ne may a man prolong, nor shorten, it:
The soldier may not move from watchfull sted,
Nor leave his stand until his captaine bed."
"Who life did limit by Almightie doome,"
Quoth he, "knowes best the termes established;
And he, that points the centonell his roome,
Doth license him depart at sound of morning droome."'

84. Munus humanum, 'your duty as men.'

86. Quae, i.e. 'pietas.' 'In parentibus,' literally 'in the case of,' i.e. 'when practised towards parents and relatives.' Quum—tum, 'great indeed'—'but greatest.'

93. Erant—vidimus. 'Eae' is here the predicate of the clause—'the stars were such as we have never seen from the earth.'

96. Illa, i. e. the moon.

99. Imperii—poeniteret, 'I was ashamed of [the smallness of] our empire, which covers (literally, with which we cover) no more than a speck in it, so to speak.'

104. Globis, 'spheres.' Tibi, 'you see.'

106. Arcens et continens, 'enclosing and containing,' the two words are used together in the same way, Sect. 4. l. 249 'Alvus arcet et continet quod recipit.' It is an unusual sense of 'arceo,' which generally means 'to keep out, or off.'

In quo—sempiterni, 'in which are fixed the everlasting revolving orbits of the stars.'

107. Cui subiecti sunt septem, 'subordinate to this are seven others,' i.e. seven spheres.

108. Contrario—caelum, 'opposite to that of the heavenly sphere.'

109. Illa, i.e. stella.

110. Hominum generi prosperus. In astrology Jupiter is the favourable planet to be under the influence of; Mars the threatening and dangerous one.

112. Rutilus, 'glaring;' the fiery red colour marks its threatening aspect.

113. Subter is here an adverb. Regionem is governed by obtinet.

114. Temperatio, 'the controlling principle.'

118. Infra iam nihil est, 'below this there is nothing.' The force of iam is, 'when you come below this, henceforth you find nothing.'

121. Media. Observe that the earth is regarded as the centre of the system, and as alone fixed, all the rest moving round it. It is interesting to compare these ancient notions of the universe with the more accurate knowledge of modern times.

122. Nutu suo, 'by their own gravity.' Cp. De Or. 3. 45 'terra sua vi nutuque tenetur.'

123. Ut me recepi, 'when I recovered myself.'

125. Tam dulcis sonus. The idea which is here expressed of the 'music of the spheres' was a favourite one with the ancient philosophers. That the harmonious order of the universe should produce a harmony of sound seemed to them natural, from the high place which they gave to musical harmony in their systems. The language of Milton's Hymn on the Nativity, st. 13, will illustrate several of the expressions which Cicero here uses:

> 'Ring out, ye crystal spheres,
> Once bless our human ears,
> If ye have power to touch our senses so,
> And let your silver chime
> Move in melodious time,
> And let the base of heaven's deep organ blow,
> And with your ninefold harmony
> Make up full consort to the angelic symphony.'

Hic est—efficit. The musical terms here are somewhat difficult to render. 'This is,' said he, 'the sound which, made up of intervals unequal, but yet proportionally divided by [divine] reason, is produced by the swing and movement of the spheres themselves, and, blending treble with base, produces uniformly varied harmonies.' 'Ratione' means 'the mind of the "summus deus"' mentioned above.

128. Acuta cum gravibus: cp. Hor. A. P. 349

> 'Poscentique gravem persaepe remittit acutum.'

129. Tanti motus incitari, 'such mighty movements be set going.'

131. Quam ab causam—infimus, 'hence it comes to pass that the heavenly sphere wherein the stars are set, being the highest, as its revolution is more rapid, moves with a treble and lively sound; our lunar sphere, which is lowest, with the deepest bass.'

134. Nam gives the reason why the lunar sphere, and not the earth, is reckoned as the lowest.

136. In quibus—duorum, 'two of which have the same note.' Vis here means 'musical power.' He does not say which two out of the eight he means.

137. Septem efficiunt—sonos, 'produce seven notes with distinct intervals.'

138. Nodus, the bond.' He means that the number seven is the elementary number of all parts of creation.

Nervis atque cantibus, 'in instrumental and vocal music.'

141. Oppletae, 'stunned:' cp. Plaut. Rud. 4. 1, 14

'Jam meas opplebit aures sua vaniloquentia.'

He means that men in their mortal state cannot hear the heavenly sounds because their sense of hearing is overpowered by them.

143. Catadupa. The Greek name for the cataracts of the Nile. Cp. Hdt. 2. 17 *ὁ Νεῖλος ἀρξάμενος ἐκ τῶν Καταδούπων ῥέει, μέσην Αἴγυπτον σχίζων, ἐς θάλασσαν.* The word is commonly derived from *καταδουπέω*, 'to pour down with a roar,' but see Liddell and Scott sub voce.

148. Acies vestra sensusque, 'your sense of sight.'

156. Habitari is used impersonally, 'that the earth is inhabited.'

In ipsis—habitatur, 'even among the specks, so to speak, where men do dwell.'

158. Ita interruptos, 'so cut off from one another.'

160. Partim obliquos—vobis, 'some are placed at one side of you, some at right angles to you, some opposite,' i. e. on the other side of the globe.

164. Cingulis, the five 'zones.' The Greek *ζώνη* is literally, like cingulus, 'a belt.' Cp. with this description of the five zones that of Virgil in G. 1. 233

'Quinque tenent caelum zonae: quarum una corusco
Semper sole rubens, et torrida semper ab igni:
Quam circum extremae dextra laevaque trahuntur
Caerulea glacie concretae atque imbribus atris.
Has inter mediamque duae mortalibus aegris
Munere concessae divum.'

165. Caeli verticibus, 'the two poles.'

168. Ille, 'yonder.'

Adversa vobis urgent vestigia, 'are the antipodes to you.'

169. Nihil ad vestrum genus: supply 'pertinet.'

170. Quam tenui vos parte contingat, 'with how small a part of it you are concerned.'

173. Quod Atlanticum—appellatis, 'which you call the Atlantic, or the Great Sea, or the Ocean.' Observe that the relative, with the same antecedent, changes its gender to agree with the substantive connected with it by a factitive verb.

174. Tanto nomine, 'for all its grand name:' ablative of quality.

176. Caucasum, Gangem. The range of Caucasus and the river Ganges were boundaries of the 'Orbis veteribus notus.'

180. Quantis in angustiis—velit, 'how narrow the space is within which your fame desires to spread.'

185. Propter eluviones. A traditional knowledge of the deluge was preserved among men, as is shewn, among other things, by the legend of Deucalion; and the impression also prevailed that the world was some day to be destroyed by fire.

192. Unius anni. Scipio is here speaking of the 'annus magnus' of ancient astronomy, the period of time in which the whole system of the universe makes its revolution. Macrobius, a grammarian who lived about A.D. 400, and wrote a commentary on this passage of Cicero, elaborating from it a formal theory of the constitution of the universe, fixes it at a period of 15,000 common solar years. Virgil alludes to this 'great year' in the 'Pollio,' E. 4. 5

'Magnus ab intrego saeclorum nascitur ordo.'

194. Reditu, 'revolution.' See above, l. 43.

196. Descriptionem, 'plan.'

197. Vertens annus was a common phrase for the 'current year.' So 'mensis vertens,' 'the current month,' literally, 'the year or month now revolving.' It is here applied to the 'annus magnus.'

203. Habeto. Here the imperative is a genuine future, referring to the time, long distant, when the 'annus magnus' is completed. Scito is not future, as it refers to the time at which Scipio is speaking, but scio has no imperative 'sci' or 'scite,' and the future form is used for present as well.

208. Ista hominum gloria, 'the fame you can win among men.'

Pertinere ad, 'affect.'

214. Ipsi videant, 'that is their concern,' literally 'let them see to it themselves.'

Sed loquentur tamen, 'still be sure that they will talk of you.'

221. Non defui, 'have done my duty to.'

223. Non esse te mortalem—potest, 'that it is not you who are mortal, but this body of yours, for your "self" is not that which your outward form displays, but each man's mind is his "self," not the shape which can be pointed to with the finger.'

226. Qui viget—providet, 'which has life and sensation and memory and forethought.'

227. Tam, 'as truly.'

236. Numquam ne moveri quidem desinit, 'never has an end of motion.'

237. Principium movendi, 'the principle of motion.'

240. Nec enim—aliunde, 'for it would not be a principle, if it had its origin from any other source but itself.'

246. Vel, 'otherwise.'

247. Consistat, 'come to a stand-still.'

248. Qua a primo impulsa moveatur, 'to give it its first impulse and motion.'

251. Pulsu agitatur externo, 'is moved by impulse from without.'

255. Neque nata est certe et aeterna est, 'it is clear that it has neither beginning nor ending.'

257. Quibus—animus, 'a mind employed and exercised in these.'

259. Eminebit foras, 'it goes forth abroad,' i. e. beyond the concerns of the body.

262. Quasi ministros, 'the slaves, so to speak.'

266. Nisi multis exagitati saeculis, 'till they have been tormented for many ages.' Cp. Virg. Ae. 6. 739-747.

SECTION IV.

BEAUTIES OF NATURE.

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1. Principio terra universa cernatur, locata in media mundi sede, solida et globosa, vestita floribus, herbis, arboribus, frugibus, quorum omnium incredibilis multitudo insatiabili varietate distinguitur. Adde huc fontium gelidas peremnitates, liquores perlucidos amnium, riparum vestitus viridissimos, speluncarum concavas altitudines, saxorum asperitates, impendentium montium altitudines immensitatesque camporum; adde etiam reconditas auri argentique venas infinitamque vim marmoris. Quae vero et quam varia genera bestiarum vel cicurum vel ferarum! qui volucrum lapsus atque cantus! qui pecudum pastus! quae vita silvestrium! Quid iam de hominum genere dicam? qui quasi cultores terrae constituti non patiuntur eam nec immanitate belluarum efferari nec stirpium asperitate vastari: quorumque operibus agri insulae littoraque collucent, distincta tectis et urbibus. Quae si, ut animis, sic oculis videre possemus, nemo cunctam intuens terram de divina ratione dubitaret.

2. At vero quanta maris est pulchritudo! quae species universi! quae multitudo et varietas insularum! quae amoenitates orarum ac littorum? quot genera quamque disparia partim submersarum, partim fluitantium et innantium bellua-

rum, partim ad saxa nativis testis inhaerentium! Ipsum autem mare sic terram appetens littoribus alludit, ut una ex duabus naturis conflata videatur. Exinde mari finitimus aer die et nocte distinguitur, isque tum fusus et extenuatus sublime fertur, tum autem concretus in nubes cogitur humoremque colligens terram auget imbribus, tum effluens huc et illuc ventos efficit. Idem annuas frigorum et calorum facit varietates, idemque et volatus alitum sustinet et spiritu ductus alit et sustentat animantes.

3. Restat ultimus et a domiciliis nostris altissimus omnia cingens et coercens caeli complexus, qui idem aether vocatur, extrema ora et determinatio mundi; in quo cum admirabilitate maxima igneae formae cursus ordinatos definiunt. E quibus sol, cuius magnitudine multis partibus terra superatur, circum eam ipsam volvitur, isque oriens et occidens diem noctemque conficit, et modo accedens, tum autem recedens, binas in singulis annis reversiones ab extremo contrarias facit, quarum intervallo tum quasi tristitia quadam contrahit terram, tum vicissim laetificat, ut cum caelo hilarata videatur. Luna autem, quae est, ut ostendunt mathematici, maior quam dimidia pars terrae, iisdem spatiis vagatur, quibus sol: sed tum congrediens cum sole, tum digrediens, et eam lucem quam a sole accepit mittit in terras, et varias ipsa mutationes lucis habet; atque etiam tum subiecta atque opposita soli radios eius et lumen obscurat, tum ipsa incidens in umbram terrae, quum est e regione solis, interpositu interiectuque terrae repente deficit. Iisdemque spatiis eae stellae, quas vagas dicimus, circum terram feruntur eodemque modo oriuntur et occidunt, quarum motus tum incitantur, tum retardantur, saepe etiam insistunt. Quo spectaculo nihil potest admirabilius esse, nihil pulchrius. Sequitur stellarum inerrantium maxima multitudo, quarum ita descripta distinctio est, ut ex notarum figurarum similitudine nomina invenerint. Haec omnis descriptio siderum atque hic tantus caeli ornatus

ex corporibus huc et illuc casu et temere cursitantibus potuisse effici cuiquam sano videri potest? An vero alia quae natura, mentis et rationis expers, haec efficere potuit, quae non modo ut fierent ratione eguerunt, sed intelligi qualia sint sine summa ratione non possunt?

4. Age, ut a caelestibus rebus ad terrestres veniamus, quid est in his, in quo non naturae ratio intelligentis appareat? Principio eorum, quae gignuntur e terra, stirpes et stabilitatem dant iis quae sustinent, et ex terra succum trahunt, quo alantur ea quae radicibus continentur, obducunturque libro aut cortice trunci, quo sint a frigoribus et caloribus tutiores. Iam vero vites sic claviculis adminicula tamquam manibus apprehendunt, atque ita se erigunt ut animantes. Quin etiam a caulibus, si propter sati sint, ut a pestiferis et nocentibus refugere dicuntur nec eos ulla ex parte contingere. Animantium vero quanta varietas est! quanta ad eam rem vis, ut in suo quaeque gener permaneant! Quarum aliae coriis tectae sunt, aliae villis vestitae, aliae spinis hirsutae; pluma alias, alias squama videmus obductus; alias esse cornibus armatas, alias habere effugia pennarum. Pastum autem animantibus large et copiose natura eum, qui cuique aptus erat, comparavit. Enumerare possum, ad eum pastum capessendum conficiendumque quae sit in figuris animantium et quam sollers subtilisque descriptio partium, quamque admirabilis fabrica membrorum. Omnia enim, quae quidem intus inclusa sunt, ita nata atque ita locata sunt, ut nihil eorum supervacaneum sit, nihil ad vitam retinendam non necessarium. Dedit autem eadem natura belluis et sensum et appetitum, ut altero conatum haberent ad naturales pastus capessendos, altero secernerent pestifera a salutaribus. Iam vero alia animalia gradiendo, alia serpendo ad pastum accedunt, alia volando, alia nando; cibumque partim oris hiatu et dentibus ipsis capessunt, partim unguium tenacitate arripiunt, partim aduncitate rostrorum; alia sugunt, alia carpunt, alia

vorant, alia mandunt. Atque etiam aliorum ea est humilitas, ut cibum terrestrem rostris facile contingant. Quae autem altiora sunt, ut anseres, ut cygni, ut grues, ut cameli, adiuvantur proceritate collorum. Manus etiam data elephantis, quia propter magnitudinem corporis difficiles aditus habebant ad pastum.

5. At quibus bestiis erat is cibus ut alius generis bestiis vescerentur aut vires natura dedit aut celeritatem. Data est quibusdam etiam machinatio quaedam atque sollertia: ut in araneolis aliae quasi rete texunt, ut, si quid inhaeserit, conficiant: aliae autem ex inopinato observant et, si quid incidit, arripiunt, idque consumunt. Pinna vero, (sic enim Graece dicitur,) duabus grandibus patula conchis, cum parva squilla quasi societatem coit comparandi cibi: itaque quum pisciculi parvi in concham hiantem innataverunt, tum admonita squillae pinna morsu comprimit conchas. Sic dissimillimis bestiolis communiter cibus quaeritur. In quo admirandum est, congressune aliquo inter se, an iam inde ab ortu natura ipsa congregatae sint. Est etiam admiratio nonnulla in bestiis aquatilibus iis, quae gignuntur in terra: veluti crocodili fluviatilesque testudines quaedamque serpentes ortae extra aquam, simul ac primum niti possunt, aquam persequuntur. Quin etiam anatum ova gallinis saepe supponimus; e quibus pulli orti primum aluntur ab his, ut a matribus, a quibus exclusi fotique sunt; deinde eas relinquunt, et effugiunt sequentes, quum primum aquam, quasi naturalem domum, videre potuerunt. Tantam ingenuit animantibus conservandi sui natura custodiam.

6. Legi etiam scriptum esse avem quamdam, quae platalea nominaretur; eam sibi cibum quaerere advolantem ad eas aves, quae se in mari mergerent; quae quum emersissent piscemque cepissent, usque eo premere earum capita mordicus, dum illae captum amitterent, in quod ipsa invaderet. Eademque haec avis scribitur conchis se solere complere

easque, quum stomachi calore concoxerit, evomere, atque ita eligere ex iis, quae sunt esculenta. Ranae autem marinae dicuntur obruere sese arena solere, et moveri prope aquam, ad quas quasi ad escam pisces quum accesserint, confici a ranis atque consumi. Milvo est quoddam bellum quasi naturale cum corvo. Ergo alter alterius, ubicumque nactus est, ova frangit. Illud vero quis potest non mirari? grues, quum loca calidiora petentes maria transmittant, trianguli efficere formam; eius autem summo angulo aer ab iis adversus pellitur; deinde sensim ab utroque latere tamquam remis, ita pennis cursus avium levatur. Basis autem trianguli, quem grues efficiunt, ea tamquam a puppi ventis adiuvatur, eaeque in tergo praevolantium colla et capita reponunt; quod quia ipse dux facere non potest, quia non habet cui innitatur, revolat, ut ipse quoque quiescat; et in eius locum succedit ex iis quae acquierunt, eaque vicissitudo in omni cursu conservatur. Multa eiusmodi proferre possum, sed genus ipsum videtis. Iam vero illa etiam notiora, quanto se opere custodiant bestiae, ut in pastu circumspectent, ut in cubilibus delitescant. Atque illa mirabilia. Quid ea, quae nuper, id est paucis ante saeculis, medicorum ingeniis reperta sunt? vomitione canes, purgatu autem alvos ibes Aegyptiae curant. Auditum est, pantheras, quae in barbaria venenata carne caperentur, remedium quoddam habere, quo quum essent usae, non morerentur; capras autem in Creta feras, quum essent confixae venenatis sagittis, herbam quaerere, quae dictamnus vocaretur; quam quum gustavissent, sagittas excidere dicunt e corpore. Cervaeque paullo ante partum perpurgant se quadam herbula, quae seselis dicitur. Iam illa cernimus, ut contra vim et metum suis se armis quaeque defendat. Cornibus tauri, apri dentibus, morsu leones, aliae fuga se, aliae occultatione tutantur, atramenti effusione sepiae, torpore torpedines: multae etiam insectantes odoris intolerabili foeditate depellunt.

7. Ut vero perpetuus mundi esset ornatus magna adhibita cura est a providentia deorum, ut semper essent et bestiarum genera et arborum omniumque rerum, quae a terra stirpibus continerentur. Quae quidem omnia eam vim seminis habent in se, ut ex uno plura generentur, idque semen inclusum est in intima parte earum baccarum, quae ex quaque stirpe funduntur; iisdemque seminibus et homines affatim vescuntur et terrae eiusdem generis stirpium renovatione complentur. Quid loquar quantus amor bestiarum sit in educandis custodiendisque iis quae procreaverunt, usque ad eum finem dum possint se ipsa defendere? Etsi pisces, ut aiunt, ova quum genuerunt, relinquunt: facile enim illa aqua et sustinentur, et fetum fundunt. Testudines autem et crocodilos dicunt, quum in terra partum ediderint, obruere ova, deinde discedere: ita et nascuntur et educantur ipsa per sese. Iam gallinae avesque reliquae et quietum requirunt ad pariendum locum, et cubilia sibi nidosque construunt, eosque quam possunt mollissime substernunt, ut quam facillime ova serventur: ex quibus pullos quum excluserint, ita tuentur, ut et pennis foveant, ne frigore laedantur, et, si est calor a sole, se opponant. Quum autem pulli pennulis uti possunt, tum volatus eorum matres prosequuntur, reliqua cura liberantur. Accedit etiam ad nonnullorum animantium et earum rerum quas terra gignit conservationem et salutem hominum sollertia et diligentia. Nam multae et pecudes et stirpes sunt, quae sine procuratione hominum salvae esse non possunt.

8. Magnae etiam opportunitates ad cultum hominum atque abundantiam aliae aliis in locis reperiuntur. Aegyptum Nilus irrigat, et, quum tota aestate obrutam oppletamque tenuit, tum recedit mollitosque et oblimatos agros ad serendum relinquit. Mesopotamiam fertilem efficit Euphrates, in quam quotannis quasi novos agros invehit. Indus vero, qui est omnium fluminum maximus, non aqua solum agros laetificat et mitigat, sed eos etiam conserit: magnam enim vim semi-

num secum frumenti et similium dicitur deportare. Multaque alia in aliis locis commemorabilia proferre possum, multos fertiles agros, alios aliorum fructuum. Sed illa quanta benignitas naturae, quod tam multa ad vescendum, tam varia, tamque iucunda gignit, neque ea uno tempore anni, ut semper et novitate delectemur et copia! Quam tempestivos autem dedit, quam salutares non modo hominum, sed etiam pecudum generi, iis denique omnibus quae oriuntur e terra, ventos Etesias, quorum flatu nimii temperantur calores! Ab iisdem etiam maritimi cursus celeres et certi diriguntur. Multa praetereunda sunt, et tamen multa dicuntur. Enumerari enim non possunt fluminum opportunitates, aestus maritimi, tum accedentes, tum recedentes, montes vestiti atque silvestres, salinae ab ora maritima remotissimae, medicamentorum salutarium plenissimae terrae, artes denique innumerabiles ad victum et ad vitam necessariae. Iam diei noctisque vicissitudo conservat animantes, tribuens aliud agendi tempus, aliud quiescendi. Sic undique omni ratione concluditur, mente consilioque divino omnia in hoc mundo ad salutem omnium conservationemque admirabiliter administrari.

9. Hic quaerat quispiam, cuiusnam causa tantarum rerum molitio facta sit; arborumne et herbarum? quae quamquam sine sensu sunt, tamen a natura sustinentur. At id quidem absurdum est. An bestiarum? Nihilo probabilius, deos mutorum et nihil intelligentium causa tantum laborasse. Quorum igitur causa quis dixerit effectum esse mundum? Eorum scilicet animantium, quae ratione utuntur. Hi sunt dii et homines, quibus profecto nihil est melius: ratio est enim, quae praestat omnibus. Ita fit credibile deorum et hominum causa factum esse mundum quaeque in eo sint omnia. Faciliusque intelligetur, a diis immortalibus hominibus esse provisum, si erit tota hominis fabricatio perspecta, omnisque humanae naturae figura atque perfectio.

10. Nam quum tribus rebus animantium vita teneatur, cibo, potione, spiritu; ad haec omnia percipienda os est aptissimum: quod adiunctis naribus spiritu augetur. Dentibus autem in ore constructis manditur, atque ab his extenuatur et molitur cibus. Eorum adversi acuti morsu dividunt escas, intimi autem conficiunt, qui genuini vocantur; quae confectio etiam a lingua adiuvari videtur. Linguam autem ad radices eius haerens excipit stomachus, quo primum illabuntur ea, quae accepta sunt ore. Is utraque ex parte tonsillas attingens palato extremo atque intimo terminatur. Atque is, agitatione et motibus linguae quum depulsum et quasi detrusum cibum accepit, depellit. Ipsius autem partes eae, quae sunt infra id, quod devoratur, dilatantur: quae autem supra, contrahuntur. Sed quum aspera arteria (sic enim a medicis appellatur) ostium habeat, adiunctum linguae radicibus, paullo supra quam ad linguam stomachus annectitur, eaque ad pulmones usque pertineat excipiatque animam eam, quae ducta sit spiritu, eamdemque a pulmonibus respiret et reddat: tegitur quodam quasi operculo, quod ob eam causam datum est, ne, si quid in eam cibi forte incidisset, spiritus impediretur. Sed quum alvi natura, subiecta stomacho, cibi et potionis sit receptaculum, pulmones autem et cor extrinsecus spiritum adducant: in alvo multa sunt mirabiliter effecta, quae constat fere e nervis. Est autem multiplex et tortuosa arcetque et continet, sive illud aridum est, sive humidum, quod recipit, ut id mutari et concoqui possit; eaque tum astringitur, tum relaxatur, atque omne, quod accipit, cogit et confundit; ut facile et calore, quem multum habet, exterendo cibo et praeterea spiritu omnia cocta atque confecta in reliquum corpus dividantur. In pulmonibus autem inest raritas quaedam et assimilis spongiis mollitudo, ad hauriendum spiritum aptissima: qui tum se contrahunt aspirantes, tum respiratu dilatant, ut frequenter ducatur cibus animalis, quo maxime aluntur animantes. Ex intestinis autem et alvo secretus a reliquo

cibo sucus is, quo alimur, permanat ad iecur, per quasdam a medio intestino usque ad portas iecoris (sic enim appellantur) ductas et directas vias, quae pertinent ad iecur eique adhaerent. Atque inde aliae pertinentes sunt, per quas cadit cibus a iecore delapsus. Ab eo cibo quum est secreta bilis iique humores, qui e renibus profunduntur: reliqua se in sanguinem vertunt ad easdemque portas iecoris confluunt, ad quas omnes eius viae pertinent: per quas lapsus cibus in hoc ipso loco in eam venam, quae cava appellatur, confunditur, perque eam ad cor confectus iam coctusque perlabitur; a corde autem in totum corpus distribuitur per venas admodum multas, in omnes partes corporis pertinentes.

11. Iam illa explicetur incredibilis fabrica naturae. Nam quae spiritu in pulmones anima ducitur, ea calescit primum ab ipso spiritu, deinde coagitatione pulmonum: ex eaque pars redditur respirando, pars concipitur cordis parte quadam, quem ventriculum cordis appellant, cui similis alter adiunctus est, in quem sanguis a iecore per venam illam cavam influit. Eoque modo ex his partibus et sanguis per venas in omne corpus diffunditur et spiritus per arterias. Utraeque autem crebrae multaeque toto corpore intextae vim quamdam incredibilem artificiosi operis divinique testantur. Quid dicam de ossibus, quae subiecta corpori mirabiles commissuras habent et ad stabilitatem aptas et ad artus finiendos accommodatas et ad motum et ad omnem corporis actionem. Huc adde nervos, a quibus artus continentur, eorumque implicationem toto corpore pertinentem, qui sicut venae et arteriae a corde tracti et profecti in corpus omne ducuntur.

12. Ad hanc providentiam naturae tam diligentem tamque sollertem adiungi multa possunt, e quibus intelligatur, quantae res hominibus a diis, quamque eximiae tributae sint: qui primum eos humo excitatos celsos et erectos constituit, ut deorum cognitionem caelum intuentes capere possent. Sunt enim e terra homines non ut incolae atque habitatores, sed

quasi spectatores superarum rerum atque caelestium, quarum spectaculum ad nullum aliud genus animantium pertinet. Sensus autem, interpretes ac nuntii rerum, in capite tamquam in arce mirifice ad usus necessarios et facti et collocati sunt. Nam oculi tamquam speculatores altissimum locum obtinent, ex quo plurima conspicientes fungantur suo munere. Et aures, quum sonum percipere debeant, qui natura sublime fertur, recte in altis corporum partibus collocatae sunt. Itemque nares, eo quod omnis odor ad supera fertur, recte sursum sunt: et quod cibi et potionis iudicium magnum earum est, non sine causa vicinitatem oris secutae sunt. Iam gustatus, qui sentire eorum quibus vescimur genera debet, habitat in ea parte oris, qua esculentis et potulentis iter natura patefacit. Tactus autem toto corpore aequabiliter fusus est, ut omnes ictus omnesque minimos et frigoris et caloris appulsus sentire possimus.

13. Quis vero opifex praeter naturam, qua nihil potest esse callidius, tantam sollertiam persequi potuisset in sensibus? quae primum oculos membranis tenuissimis vestivit et sepsit: quas primum perlucidas fecit, ut per eas cerni posset, firmas autem, ut continerentur. Sed lubricos oculos fecit et mobiles, ut et declinarent, si quid noceret, et aspectum, quo vellent, facile converterent; aciesque ipsa, qua cernimus, quae pupula vocatur, ita parva est, ut ea, quae nocere possint, facile vitet: palpebraeque, quae sunt tegmenta oculorum, mollissimae tactu, ne laederent aciem, aptissime factae et ad claudendas pupulas, ne quid incideret, et ad aperiendas: idque providit ut idemtidem fieri posset cum maxima celeritate. Munitaeque sunt palpebrae tamquam vallo pilorum, quibus et apertis oculis si quid incideret, repelleretur, et somno conniventibus, quum oculis ad cernendum non egeremus, ut iis tamquam involuti quiescerent. Latent praeterea utiliter, et excelsis undique partibus sepiuntur. Primum enim superiora, superciliis obducta, sudorem a capite et a fronte defluentem

repellunt. Genae deinde ab inferiore parte tutantur subiectae leniterque eminentes. Nasusque ita locatus est, ut quasi murus oculis interiectus esse videatur. Auditus autem semper patet; eius enim sensu etiam dormientes egemus: a quo quum sonus est acceptus, etiam a somno excitamur. Flexuosum iter habet, ne quid intrare possit, quod posset, si simplex et directum pateret; provisum etiam, ut, si qua minima bestiola conaretur irrumpere, in sordibus aurium tamquam in visco inhaeresceret. Extra autem eminent, quae appellantur aures, et tegendi causa factae tutandique sensus, et ne adiectae voces laberentur atque errarent, priusquam sensus ab his pulsus esset. Sed duros et quasi corneolos habent introitus multisque cum flexibus; quod his naturis relatus amplificatur sonus. Quocirca et in fidibus testudine resonatur aut cornu et ex tortuosis locis et inclusis soni referuntur ampliores. Similiter nares, quae semper propter necessarias utilitates patent, contractiores habent introitus, ne quid in eas, quod noceat, possit pervadere, humoremque semper habent, ad pulverem multaque alia depellenda non inutilem. Gustatus praeclare septus est, ore enim continetur, et ad usum apte et ad incolumitatis custodiam. Omnisque sensus hominum multo antecellit sensibus bestiarum.

14. Primum enim oculi in iis artibus, quarum iudicium est oculorum, in pictis, fictis, caelatisque formis, in corporum etiam motione atque gestu multa cernunt subtilius; colorum etiam et figurarum tum venustatem atque ordinem et, ut ita dicam, decentiam oculi iudicant: atque etiam alia maiora. Nam et virtutes et vitia cognoscunt: iratum propitium, laetantem dolentem, fortem ignavum, audacem timidumque cognoscunt. Auriumque item est admirabile quoddam artificiosumque iudicium, quo iudicatur et in vocis, et in tibiarum nervorumque cantibus varietas sonorum, intervalla, distinctio, et vocis genera permulta: candidum fuscum, leve asperum, grave acutum, flexibile durum; quae hominum solum auribus

iudicantur. Nariumque item et gustandi pariter et tangendi magna iudicia sunt. Ad quos sensus capiendos et perfruendos plures etiam quam vellem artes repertae sunt. Perspicuum est enim quo compositiones unguentorum, quo ciborum conditiones, quo corporum lenocinia processerint.

15. Iam vero animum ipsum mentemque hominis, rationem, consilium, prudentiam qui non divina cura perfecta esse perspicit, is his ipsis rebus mihi videtur carere. Quanta primum intelligentia, deinde consequentium rerum cum primis coniunctio et comprehensio est in nobis, ex quo videlicet, quid ex quibusque rebus efficiatur, idque ratione, concludimus: singulasque res definimus circumscripteque complectimur; ex quo scientia intelligitur quam vim habeat, qualis sit, qua ne in deo quidem est res ulla praestantior. Quanta vero illa sunt, quod et sensibus et animo ea, quae extra sunt, percipimus atque comprehendimus! Ex quibus collatis inter se et comparatis artes quoque efficimus, partim ad usum vitae, partim ad oblectationem necessarias. Iam vero domina rerum, ut vos soletis dicere, eloquendi vis, quam est praeclara, quamque divina! quae primum efficit, ut et ea quae ignoramus discere, et ea quae scimus alios docere possimus. Deinde hac cohortamur, hac persuademus, hac consolamur afflictos, hac deducimus perterritos a timore, hac gestientes comprimimus, hac cupiditates iracundiasque restinguimus; haec nos iuris, legum, urbium societate devinxit, haec a vita immani et fera segregavit. Ad usum autem orationis, incredibile est, ubi diligenter attenderis, quanta opera machinata natura sit. Primum enim a pulmonibus arteria usque ad os intimum pertinet, per quam vox, principium a mente ducens, percipitur et funditur. Deinde in ore sita lingua est, finita dentibus. Ea vocem immoderate profusam fingit et terminat: atque sonos vocis distinctos et pressos efficit, quum et ad dentes et ad alias partes pellit oris. Itaque plectri similem

linguam nostri solent dicere, chordarum dentes, nares cornibus iis, qui ad nervos resonant in cantibus.

16. Quam vero aptas, quamque multarum artium ministras manus natura homini dedit! Digitorum enim contractio facilis facilisque porrectio propter molles commissuras et artus nullo in motu laborat. Itaque ad pingendum, ad fingendum, ad scalpendum, ad nervorum eliciendos sonos ac tibiarum apta manus est admotione digitorum. Atque haec oblectationis: illa necessitatis, cultus dico agrorum, exstructionesque tectorum, tegumenta corporum vel texta vel suta, omnemque fabricam aeris et ferri: ex quo intelligitur, ad inventa animo, percepta sensibus, adhibitis opificum manibus, omnia nos consecutos, ut tecti, ut vestiti, ut salvi esse possemus, urbes, muros, domicilia, delubra haberemus. Iam vero operibus hominum, id est manibus, cibi etiam varietas invenitur et copia. Nam et agri multa efferunt manu quaesita, quae vel statim consumantur, vel mandentur condita vetustati. Et praeterea vescimur bestiis et terrenis et aquatilibus et volatilibus, partim capiendo, partim alendo. Efficimus etiam domitu nostro quadrupedum vectiones: quorum celeritas atque vis nobis ipsis affert vim et celeritatem. Nos onera quibusdam bestiis, nos iuga imponimus; nos elephantorum acutissimis sensibus, nos sagacitate canum ad utilitatem nostram abutimur; nos e terrae cavernis ferrum elicimus, rem ad colendos agros necessariam; nos aeris, argenti, auri venas penitus abditas invenimus et ad usum aptas et ad ornatum decoras: arborum autem consectione omnique materia et culta et silvestri partim ad calefaciendum corpus igni adhibito et ad mitigandum cibum utimur, partim ad aedificandum, ut tectis septi frigora caloresque pellamus.

17. Magnos vero usus affert ad navigia facienda, quorum cursibus suppeditantur omnes undique ad vitam copiae: quasque res violentissimas natura genuit, earum moderationem nos soli habemus, maris atque ventorum, propter

nauticarum rerum scientiam; plurimisque maritimis rebus fruimur atque utimur. Terrenorum item commodorum omnis est in homine dominatus. Nos campis, nos montibus fruimur; nostri sunt amnes, nostri lacus: nos fruges serimus, nos arbores; nos aquarum inductionibus terris fecunditatem damus; nos flumina arcemus, dirigimus, avertimus; nostris denique manibus in rerum natura quasi alteram naturam efficere conamur. Quid vero? hominum ratio non in caelum usque penetravit? Soli enim ex animantibus nos astrorum ortus, obitus, cursusque cognovimus; ab hominum genere finitus est dies, mensis, annus; defectiones solis et lunae cognitae praedictaeque in omne posterum tempus, quae, quantae, quando futurae sint. Quae contuens animus accipit ab his cognitionem deorum, ex qua oritur pietas, cui coniuncta iustitia est reliquaeque virtutes, e quibus vita beata exsistit par et similis deorum; nulla alia re, nisi immortalitate, quae nihil ad bene vivendum pertinet, cedens caelestibus. Quibus rebus expositis, satis docuisse videor hominis natura quanto omnes anteiret animantes. Ex quo debet intelligi, nec figuram situmque membrorum, nec ingenii mentisque viam talem effici potuisse fortuna.

18. Restat ut doceam atque aliquando perorem, omnia, quae sint in hoc mundo, quibus utantur homines, hominum causa facta esse et parata. Principio ipse mundus deorum hominumque causa factus est, quaeque in eo sunt ea parata ad fructum hominum et inventa sunt. Est enim mundus quasi communis deorum atque hominum domus, aut urbs utrorumque. Soli enim ratione utentes iure ac lege vivunt. Ut igitur Athenas et Lacedaemonem Atheniensium Lacedaemoniorumque causa putandum est conditas esse, omniaque quae sint in his urbibus eorum populorum recte esse dicuntur: sic, quaecumque sunt in omni mundo, deorum atque hominum putanda sunt. Iam vero circuitus solis et lunae reliquorumque siderum, quamquam etiam ad mundi cohae-

rentiam pertinent, tamen et spectaculum hominibus praebent; nulla est enim insatiabilior species, nulla pulchrior et ad rationem sollertiamque praestantior; eorum enim cursus dimetati, maturitates temporum et varietates mutationesque cognovimus. Quae si hominibus solis nota sunt, hominum causa facta esse iudicandum est. Terra vero feta frugibus et vario leguminum genere, quae cum maxima largitate fundit, ea ferarumne an hominum causa gignere videtur? Quid de vitibus olivetisque dicam? quarum uberrimi laetissimique fructus nihil omnino ad bestias pertinent. Neque enim serendi, neque colendi, nec tempestive demetendi percipiendique fructus, neque condendi ac reponendi ulla pecudum scientia est, earumque omnium rerum hominum est et usus et cura. Ut fides igitur et tibias eorum causa factas dicendum est, qui illis uti possunt, sic ea, quae dixi, iis solis confitendum est esse parata, qui utuntur; nec si quae bestiae furantur aliquid ex iis aut rapiunt, illarum quoque causa ea nata esse dicemus. Neque enim homines murium aut formicarum causa frumentum condunt, sed coniugum et liberorum et familiarum suarum. Itaque bestiae furtim, ut dixi, fruuntur, domini palam et libere.

19. Hominum igitur causa eas rerum copias comparatas esse fatendum est; nisi forte tanta ubertas et varietas pomorum, eorumque iucundus non gustatus solum, sed odoratus etiam et aspectus dubitationem affert, quin hominibus solis ea natura donaverit: tantumque abest, ut haec bestiarum etiam causa parata sint, ut ipsas bestias hominum gratia generatas esse videamus. Quid enim oves aliud afferunt, nisi ut earum villis confectis atque contextis homines vestiantur? Quae quidem neque ali, neque sustentari, neque ullum fructum edere ex se sine cultu hominum et curatione possent. Canum vero tam fida custodia, tamque amans dominorum adulatio, tantumque odium in externos, et tam incredibilis ad investigandum sagacitas narium, tanta alacritas in venando

quid significat aliud, nisi se ad hominum commoditates esse generatos? Quid de bobus loquar? quorum ipsa terga nonne declarant esse se ad onus accipiendum figurata? cervices autem natae ad iugum: tum vires humerorum et latitudines ad aratra extrahenda. Quibus quum terrae subigerentur fissione glebarum, ab illo aureo genere, ut poetae loquuntur, vis nulla umquam afferebatur.

> Ferrea tum vero proles exorta repente est,
> Ausaque funestum prima est fabricarier ensem,
> Et gustare manu vinctum domitumque iuvencum.

Tanta putabatur utilitas percipi ex bobus, ut eorum visceribus vesci scelus haberetur. Longum est mulorum persequi utilitates et asinorum, quae certe ad hominum usum paratae sunt. Sus vero quid habet praeter escam? Cui quidem, ne putresceret, animam ipsam pro sale datam dicit esse Chrysippus. Qua pecude, quod erat ad vescendum hominibus apta, nihil genuit natura fecundius. Quid multitudinem suavitatemque piscium dicam? quid avium? ex quibus tanta percipitur voluptas, ut interdum Pronoea nostra Epicurea fuisse videatur. Atque hae ne caperentur quidem, nisi hominum ratione atque sollertia; quamquam aves quasdam et alites et oscines, ut nostri augures appellant, rerum augurandarum causa esse natas putamus. Iam vero immanes et feras belluas nanciscimur venando, ut et vescamur iis, et exerceamur in venando ad similitudinem bellicae disciplinae, ut utamur domitis et condocefactis, ut elephantis, multaque ex earum corporibus remedia morbis et vulneribus eliciamus, sicut ex quibusdam stirpibus et herbis, quarum utilitates longinqui temporis usu et periclitatione percepimus. Totam licet animis, tamquam oculis, lustrare terram mariaque omnia; cernes iam spatia frugifera atque immensa camporum vestitusque densissimos montium, pecudum pastus, tum incredibili cursus maritimos celeritate. Nec vero supra terram, sed etiam in intimis eius tenebris plurimarum rerum latet

utilitas, quae ad usum hominum orta ab hominibus solis invenitur.

20. Praedictio autem rerum futurarum mihi videtur vel maxime confirmare deorum providentia consuli rebus humanis. Est enim profecto divinatio, quae multis locis, rebus, temporibus apparet, quum in privatis, tum maxime in publicis. Multa cernunt haruspices, multa augures provident, multa oraculis declarantur, multa vaticinationibus, multa somniis, multa portentis; quibus cognitis, multae saepe res ex hominum sententia atque utilitates partae, multa etiam pericula depulsa sunt. Haec igitur sive vis sive ars sive natura ad scientiam rerum futurarum homini profecto est nec alii cuiquam a diis immortalibus data. Quae si singula vos forte non movent, universa certe tamen inter se connexa atque coniuncta movere debebunt.

21. Nec vero universo generi hominum solum, sed etiam singulis a diis immortalibus consuli et provideri solet. Licet enim contrahere universitatem generis humani eamque gradatim ad pauciores, postremo deducere ad singulos. Nam si omnibus hominibus, qui ubique sunt, quacumque in ora ac parte terrarum, ab huiusce terrae, quam nos incolimus, continuatione distantium, deos consulere censemus ob eas causas, quas ante diximus: his quoque hominibus consulunt, qui has nobiscum terras ab oriente ad occidentem colunt. Sin autem iis consulunt, qui quasi magnam quamdam insulam incolunt, quam nos orbem terrae vocamus: etiam illis consulunt, qui partes eius insulae tenent, Europam, Asiam, Africam. Ergo et earum partes diligunt, ut Romam, Athenas, Spartam, Rhodum, et earum urbium separatim ab universis singulos diligunt, ut Pyrrhi bello Curium, Fabricium, Coruncanium, primo Punico Calatinum, Duillium, Metellum, Lutatium; secundo Maximum, Marcellum, Africanum; post hos Paullum, Gracchum, Catonem, patrum vero memoria Scipionem, Laelium; multosque praeterea et nostra civitas

et Graecia tulit singulares viros; quorum neminem, nisi iuvante deo, talem fuisse credendum est. Quae ratio poetas maximeque Homerum impulit, ut principibus heroum, Ulixi, Diomedi, Agamemnoni, Achilli, certos deos discriminum et periculorum comites adiungeret. Praeterea ipsorum deorum saepe praesentiae declarant, ab his et civitatibus et singulis hominibus consuli: quod quidem intelligitur etiam significationibus rerum futurarum, quae tum dormientibus, tum vigilantibus portenduntur. Multa praeterea ostentis, multa extis admonemur, multisque rebus aliis: quas diuturnus usus ita notavit, ut artem divinationis efficeret. Nemo igitur vir magnus sine aliquo afflatu divino umquam fuit. Nec vero ita refellendum est, ut, si segetibus aut vinetis cuiuspiam tempestas nocuerit, aut si quid e vitae commodis casus abstulerit, eum, cui quid horum acciderit, aut invisum deo aut neglectum a deo iudicemus. Magna dii curant, parva negligunt. Magnis autem viris prospere semper eveniunt omnes res.

AN ARGUMENT

AGAINST PROVIDENCE.

1. Telamo uno versu locum totum conficit, cur dii homines negligant:

> Nam si curent, bene bonis sit, male malis; quod nunc abest.

Debebant illi quidem omnes bonos efficere, si quidem hominum generi consulebant: sin id minus, bonis quidem certe consulere debebant. Cur igitur duo Scipiones, fortissimos et optimos viros, in Hispania Poenus oppressit? Cur Maximus extulit filium consularem? Cur Marcellum Hannibal interemit? Cur Paullum Cannae sustulerunt? Cur Poenorum crudelitati Reguli corpus est praebitum? Cur Africanum domestici parietes non texerunt? Sed haec vetera, et alia permulta. Propiora videamus. Cur avunculus meus, vir innocentissimus idemque doctissimus, P. Rutilius, in exsilio est? cur sodalis meus interfectus domi suae, Drusus? cur temperantiae prudentiaeque specimen ante simulacrum Vestae pontifex maximus est Q. Scaevola trucidatus? cur ante etiam tot civitatis principes a Cinna interempti? cur omnium perfidiosissimus, C. Marius, Q. Catulum, praestantissima dignitate virum, mori potuit iubere? Dies deficiat, si velim numerare, quibus bonis male evenerit, nec minus, si commemorem, quibus improbis optime. Cur enim Marius tam feliciter septimum consul domi suae senex est mortuus? cur omnium crudelissimus tam diu Cinna regnavit?

2. At dedit poenas. Prohiberi melius fuit impedirique, ne tot summos viros interficeret, quam ipsum aliquando poenas dare. Summo cruciatu supplicioque Q. Varius, homo importunissimus, periit; si, quia Drusum ferro, Metellum veneno sustulerat: illos conservari melius fuit, quam poenas sceleris Varium pendere. Duodequadraginta annos Dionysius tyrannus fuit opulentissimae et beatissimae civitatis. Quam multos ante hunc in ipso Graeciae flore Pisistratus! At Phalaris, at Apollodorus poenas sustulit. Multis quidem ante cruciatis et necatis. Et praedones multi saepe poenas dant: nec tamen possumus dicere, non plures captivos acerbe, quam praedones necatos. Anaxarchum Democriteum a Cyprio tyranno excarnificatum accepimus, Zenonem Eleae in tormentis necatum. Quid dicam de Socrate, cuius morti illacrimari soleo Platonem legens? Videsne igitur, deorum iudicio, si vident res humanas, discrimen esse sublatum?

3. Diogenes quidem Cynicus dicere solebat, Harpalum, qui temporibus illis praedo in Pamphylia felix habebatur, contra deos testimonium dicere, quod in illa fortuna tam diu viveret. Dionysius, de quo ante dixi, quum fanum Proserpinae Locris expilavisset, navigabat Syracusas: isque quum secundissimo vento cursum teneret, ridens, Videtisne, inquit, amici, quam bona a diis immortalibus navigatio sacrilegis detur? Idque homo acutus quum bene planeque percepisset, in eadem sententia perseverabat: qui, quum ad Peloponnesum classem appulisset, et in fanum venisset Iovis Olympii, aureum ei detraxit amiculum, grandi pondere, quo Iovem ornarat ex manubiis Karthaginiensium tyrannus Hiero. Atque in eo etiam cavillatus est, aestate grave esse aureum amiculum, hieme frigidum, eique laneum pallium iniecit, quum id esse aptum ad omne anni tempus diceret. Idemque Aesculapii Epidauri barbam auream demi iussit. Neque enim convenire barbatum esse filium, quum

in omnibus fanis pater imberbis esset. Idem mensas argenteas de omnibus delubris iussit auferri, in quibus quod more veteris Graeciae inscriptum esset, BONORUM DEORUM, uti se eorum bonitate velle dicebat. Idem Victoriolas aureas et pateras et coronas, quae simulacrorum porrectis manibus sustinebantur, sine dubitatione tollebat, eaque se accipere, non auferre dicebat. Esse enim stultitiam, a quibus bona precaremur, ab iis porrigentibus et dantibus nolle sumere. Eumdemque ferunt haec omnia, quae dixi, sublata de fanis in forum protulisse et per praeconem vendidisse: exactaque pecunia edixisse, ut, quod quisque a sacris haberet, id ante diem certam in suum quodque fanum referret. Ita ad impietatem in deos in homines adiunxit iniuriam.

4. Hunc igitur nec Olympius Iuppiter fulmine percussit nec Aesculapius misero diuturnoque morbo tabescentem interemit, atque in suo lectulo mortuus est, eamque potestatem, quam ipse per scelus erat nactus, quasi iustam et legitimam, hereditatis loco filio tradidit. Invita in hoc loco versatur oratio: videtur enim auctoritatem afferre peccandi; et recte videretur, nisi et virtutis et vitiorum sine ulla divina ratione grave ipsius conscientiae pondus esset, qua sublata iacent omnia. Ut enim nec domus nec respublica ratione quadam et disciplina designata videatur, si in ea nec recte factis praemia exstent ulla nec supplicia peccatis: sic mundi divina in homines moderatio profecto nulla est, si in ea discrimen nullum est bonorum et malorum.

5. At nonnumquam bonos exitus habent boni. Eos quidem arrpimus attribuimusque sine ulla ratione diis immortalibus. At Diagoras, quum Samothraciam venisset, Atheos ille qui dicitur, atque ei quidam amicus, 'Tu, qui deos putas humana negligere, nonne animadvertis ex tot tabulis pictis, quam multi votis vim tempestatis effugerint

in portumque salvi pervenerint?' 'Ita fit,' inquit; 'illi enim nusquam picti sunt, qui naufragia fecerunt in marique perierunt.' Idemque, quum ei naviganti vectores, adversa tempestate timidi et perterriti, dicerent non iniuria sibi illud accidere, qui illum in eamdem navem recepissent, ostendit eis in eodem cursu multas alias laborantes quaesivitque, num etiam in iis navibus Diagoram vehi crederent. Sic enim se res habet, ut ad prosperam adversamve fortunam, qualis sis aut quemadmodum vixeris, nihil intersit.

NOTES.

BEAUTIES OF NATURE.

1. Locata in media mundi sede. The ancients believed the earth to be the centre of the universe, and that it alone was stationary while all else moved around it. See Scipio's Dream, ll. 80 and 124.

3. Frugibus, 'crops.' 'Fruges' always refers to the produce of the ground, and so is distinguished here from 'arboribus.' Cp. below, l. 433, 'nos fruges serimus, nos arbores.' For 'fruit' in our sense, meaning the 'fruit of trees,' the Romans sometimes used 'fructus;' more often 'poma,' for the larger kind of fruit, 'baccae' for the smaller.

4. Fontium gelidas peremnitates, &c. Observe the fondness of the Latin idiom for abstract substantives, which are often best rendered in English by adjectives. So here 'the cool ever-flowing springs, the rivers with their clear transparent streams, the banks clad with verdure,' &c.

8. Reconditas, 'hid in its bosom.'

11. Silvestrium, 'wild animals;' opposed to 'pecudum,' which includes all tame animals kept by man.

12. Cultores, 'civilizers.'

13. Non patiuntur—vastari, 'do not leave it either for fierce wild beasts to make a wilderness of, or wild shrubs, with their tangled shoots, a waste.'

15. Distincta, 'dotted.' 'Stinguo' is derived from 'STIG,' the same root from which the Greek στίζω (στιγ-μα) comes, which means, literally, 'to mark with a pointed instrument.' The simple verb is only used in old Latin.

17. De divina ratione dubitaret, 'would doubt the existence of a Providence,' or, as it is expressed more fully by Cicero (de Nat. Deor. 1. 2) 'deorum mente atque ratione omnem mundum administrari et regi.'

18. Quae species universi, 'how beautiful it is as a whole.'

22. Nativis, 'natural.'

24. Finitimus, 'which most nearly resembles.'

Aër, aether. Observe the distinction between these two words: 'aër' is the lower air, 'the atmosphere;' 'aether' the clear upper air, 'the sky.'

25. Fusus et extenuatus, 'expanded and rarefied.'

Sublime fertur. Cp. Virg. E. 9. 29

'Cantantes sublime ferent ad sidera cycni.'

26. Concretus in nubes cogitur, 'is condensed and thickened into clouds.' Cp. Virg. Ae. 5. 20

'In nubem cogitur aër.'

29. Spiritu ductus, 'inhaled.'

32. Caeli complexus, 'the encircling sky.' 'Complexus' is a subst. 'Determinatio,' boundary.

34. Igneae formae, 'the fiery bodies.' i. e. sun, moon, and stars, &c.

Cursus ordinatos definiunt, 'perform their appointed courses.'

E quibus sol, &c. It is not easy to realize exactly Cicero's notion of the movements of the heavenly bodies, but his meaning seems to be something of this sort: that the sun and moon revolved round the earth once in twenty-four hours in the same sphere, but that their orbits were in entirely different planes; hence the lunar phases and eclipses. The sun, however, did not describe a perfect circle round the earth, but kept taking a wider and wider range daily from mid-winter to mid-summer, and then a gradually decreasing one: hence the phenomena of increasing and decreasing length of day, and the changes of the seasons.

35. Multis partibus, ablative of measure. The sun is, in round numbers, one million and a quarter times as large as the earth.

36. Circum eam volvitur. That the sun and all the other heavenly bodies moved round the earth was the popular belief of ancient times, and was worked out by Claudius Ptolemaeus, who lived in Egypt in the second century, A. D. into a regular system, called from him the Ptolemaic. The opposite or solar system, which makes the sun the centre of the universe, was known to Pythagoras and taught by some of his disciples, but was never extensively accepted till comparatively modern times, when it was firmly established by Copernicus, Galileo, and lastly by Sir Isaac Newton. The story of Galileo being condemned by the Pope for teaching that the earth moved round the sun, not the sun round the earth, is well known.

38. Binas in anno—facit, 'twice in the year turns back from its furthest point in opposite directions.' He is referring to the summer and winter solstices, when the sun, having reached its greatest declination northward or southward, turns back towards the equator.

39. Contrahit, 'congeals,' the 'quaedam' qualifying the boldness of the metaphor. 'Contraho' is used of the effect of cold, 'to pinch' or 'shrivel up:' cp. Virg. G. 4. 259

'Ignavaeque fame et contracto frigore pigrae.'

41. Maior quam dimidia pars terrae, 'more than half as big as the earth.' In reality, the earth is about forty-nine times as big as the moon.

45. Subiecta atque opposita soli, literally, 'coming immediately under, and in the way of, the sun,' i. e. 'passing in front of the sun's disk, and so obstructing his rays in their passage to the earth.'

47. E regione solis, 'on the opposite side (of the earth) to the sun.'

48. Deficit, 'is eclipsed.' Cp. Virg. G. 2. 478

'Defectus solis varios, lunaeque labores.'

50. Quarum motus—insistunt, 'moving sometimes quicker, sometimes slower, sometimes standing still.'

53. Quarum ita descripta distinctio est, 'so accurately arranged in separate divisions.' It is impossible to translate an abstract substantive like 'distinctio' literally in such a passage as this. 'Distinguo' is 'to mark off by a scratched or dotted line.' For 'descripta' see note on Pt. I. Sect. I. 5. 12.

54. Notarum figurarum. He is referring to the way in which the Greeks mapped out the stars into figures of men and animals, giving them names by which they are still commonly known.

56. Casu et temere, 'by chance and at random.' 'Casu' is the more general word, 'temere' always marks the absence of design or plan.

59. Sed intelligi qualia sint non possunt, 'but whose nature cannot be understood.'

62. Appareat is subj., as being consecutive, after a question which is equivalent to a negative.

65. Ea quae radicibus continentur, 'everything which is connected with the earth by roots.' Cp. below l. 160, 'omnium rerum, quae a terra stirpibus continerentur.'

Libro aut cortice. 'Liber' is the inner bark or rind, 'cortex' the outer.

71. Quanta ad eam rem vis, ut, 'how much is done to make them,' &c.

75. Effugia pennarum, 'wings to escape with,' contrasted with the horns which are given for defence.

78. Conficiendum, 'to chew it.' Cp. below l. 230 'adversi dentes dividunt escas, intimi autem conficiunt.' Livy 2. 32, in the account of the fable of the Belly and the Members, 'conspirasse inde (Membra) ne manus ad os cibum ferrent, nec os acciperet datum, nec dentes conficerent.'

79. Sollers subtilisque. 'Sollers' is derived from 'sollo,' an Oscan word meaning 'whole,' and 'ars,' and so means literally 'clever at all things,' then generally, 'clever,' 'ingenious.' 'Subtilis' is a contraction of 'subtextilis,' and means literally, 'woven fine,' 'fine spun,' and thence generally applied to anything that is minute, fine, precise, delicate, nearly = Gr. λεπτός.

80. Quae quidem intus inclusa sunt, 'at least, all the internal parts,' 'quidem' limits the 'omnia.' Nata, 'made.'

84. Conatum haberent, 'use efforts,' 'exert themselves.'

88. Unguium tenacitate, aduncitate rostrorum, 'with griping talons,' 'with hooked beaks.' Observe again the abstract substantives. See above on l. 53.

89. Carpunt, 'browse.' 'Carpo' is properly applied to graminivorous animals only. It is probably connected with the same root as 'rap-io' and Gr. ἁρπ-άζω.

Alia vorant, alia mandunt, 'some swallow their food whole, some masticate it.'

94. Habebant is here equivalent to 'would otherwise have;' literally, 'they had,' i. e. before their trunk was added.

98. In araneolis aliae—aliae. He is here alluding to the two kinds of spiders, those who spin nets and those who spin webs. The former are most frequently met with in the fields, and are called geometrical spiders, the latter are usually found in dwellings. See an interesting description of the two in Kirby and Spence's Entomology, pp. 229 foll. 7th ed.

100. Ex inopinato, 'in ambush,' 'out of sight;' literally, 'from a place from which they are not expected.' It more often means 'unexpectedly.' 'She does not station herself upon the surface of the net, but in the small silken apartment constructed below it, and completely hidden from view. But, thus removed to a distance from her net, and entirely out of sight of it, how is she to know when her prey is entrapped? For this difficulty our ingenious weaver has provided. She has taken care to spin several threads from the edge of the net to that of her hole, which at once inform her by their vibrations of the capture of a fly, and serve as a bridge on which in an instant she can run to secure it.' Kirby and Spence, p. 231.

101. Pinna. This tale of the 'pinna' and the 'squilla' is told by Aristotle, who calls the latter from it *πιννοφύλαξ* or *πιννοτήρης*. Cicero elsewhere (De Fin. 3. 19) gives another reason for the alliance, that the Squilla gives warning to the Pinna of the approach of enemies. But there is no foundation for either story. See Hartwig's 'Sea and its Living Wonders,' p. 253. 'If many crabs are burdened with small animals and plants, others live parasitically in the shells of mollusks. Thus the small "Pinnotheres veterum" claims the hospitality of the Pinna, a large bi-valve of the Mediterranean. The ancients supposed that this was a friendly connexion, an "entente cordiale" formed for mutual defence: that the Pinna being destitute of eyes, and thus exposed when he opened his shell to the attacks of the cuttle-fish and other enemies, was warned of their approach by his little lodger, upon which he immediately closed his shell, and both were safe. Unfortunately there is not one word of truth in the whole story. The sole reason for which the Pinnotheres takes up its abode under a stranger's roof is the softness of its own integuments, which otherwise would leave it utterly defenceless; nor does the Pinna show the least sign of affection for its guest, who on returning from an excursion often finds it very difficult to slip again into the shell.'

106. Congressu ne—congregatae sint, 'whether it is by some mutual agreement, or by nature and from the very first, they thus combine.'

108. Est etiam admiratio nonnulla in, &c., 'there is also something to admire in.' 'In' here means 'in the case of.'

111. Persequuntur, 'make for.'

113. Exclusi fotique, 'hatched and reared.' Cp. below l. 176, 'Ex quibus (ovis) pullos quum excluserint, ita tuentur ut et pennis foveant.'

118. Platalea, 'the spoonbill.'

120. Mergerent. This and the other imperfects are to be translated

in English by present tenses. The Latin idiom requires the verbs of a passage quoted in 'oratio obliqua' to be in imperfect subjunctive, even though they do not refer to what is past, but to what happens constantly. Observe further that though 'legi' is strictly a perfect not an aorist, 'I have read,' not 'I read,' yet it takes past tenses after it. This is often the case in Latin where the dependent verb refers rather to the commencement or progress of the action of the principal verb than to its completion. Thus, 'feci hoc ut intelligeres,' 'I have done this that you may understand.' The full force of the Latin is, 'I have done this, and when I set about it, my object *was* that you might understand.' So here, 'I have read an account and there it was stated that there was a bird,' &c. See Zumpt. Lat. Gr. § 514.

122. Invaderet, 'seizes.' 'Invādo' is often used of taking, generally by force, what does not belong to one; cp. Cic. Phil. 1. 1, 'qui in C. Marii nomen invaserat,' 'who had usurped the name of C. Marius.' Ib. 2. 16, 'in multas pecunias alienissimorum hominum ejectis veris heredibus invasit.'

123. Conchis, 'with shell-fish.'

125. Rana marina, 'the frog-fish,' also called the 'angler' or 'fishing-frog' or 'sea-devil.' 'On its head are two elongated bony appendages, curiously articulated to the skull by a joint formed something like the links of a chain, and capable of movement in any direction. The angler couches close to the bottom of the sea, and by the movement of its pectoral fins stirs up the sand and mud, and agitates the bony appendages amid the turbid cloud produced. The small fishes observing the muddy water, and taking the filaments for worms, approach to seize them, and are instantly engulphed in the capacious jaws of the crafty Angler.' Wood's Natural History, p. 359. Couch, British Fishes, vol. 2. p. 207, mentions an instance in which seventy-five herrings, and another in which twenty-one flounders and a dory were found inside an Angler, and in both cases the fish were of sufficient size, and sufficiently uninjured to be sent to market.

126. Prope aquam, 'just below the water.'

127. Ad quas = 'et ad eas,' and therefore the verb is in infinitive, as being coupled by the implied conjunction to 'moveri.'

130. Illud, in English 'this,' i. e. what follows, literally, 'that other matter,' as contrasted with the one previously mentioned.

135. Tanquam a puppi, 'as a ship by a wind blowing aft.' Cp. Virg. Ae. 3. 130

'Prosequitur surgens a puppi ventus euntes.'

139. Ex iis qui acquierunt, 'one of those which have had a rest.' 'Acquierunt,' contracted perf. of 'acquiesco.'

143. Quid ea, supply 'censes' or some such word, 'What are we to think of those things?'

145. Alvos curant, 'keep themselves in health.' Cp. the phrase 'corpora curare,' for 'taking meals.'

147. Caperentur. Another series of imperfects subj. after a principal verb in the perfect, 'auditum est.' See above, note on l. 120.

150. Dictamnus, 'dittany.' There does not appear to be any foundation for the story here told.

152. Seselis, 'hart-wort.'

155. Sepiae, 'the cuttle-fish.' 'It might be supposed that the dibranchiate cephalopods, by their swiftness, their arms, and their powerful jaws, were sufficiently provided with means of attack or defence; but it must be remembered that their body is soft and naked, and that, though well armed in front, they may readily be attacked in the rear. To afford them the additional protection they required, nature, ever ready to minister to the real wants of her children, has furnished them with an internal bag, communicating with the respiratory tube, and secreting a large quantity of an inky fluid, which they can squirt out with force in the face of their foe, and which, mixing readily with the water, envelopes them in an opaque cloud, and thus screens them from pursuit. But this inky fluid, thus useful to its owner, is often the cause of its destruction by man, who applies it to his own purposes; for the Italian pigment called "sepia," so invaluable to painters in water-colours, is prepared from the inspissated contents of the ink-bag of a cuttle-fish.' Hartwig, 'The Sea and its Living Wonders,' p. 275.

156. Torpedines, 'the electric ray,' torpore, 'by causing numbness,' i. e. by electric shocks. 'This fish possesses the power of accumulating in its electrical organs a considerable amount of the electric fluid, much in the same manner in which it is accumulated in the Leyden phial, so that while one of its surfaces, the back, is in the positive condition, the belly is negative; and the equilibrium could be restored by the interposition of water, metals, or the human body.' Couch's History of British Fishes, vol. i. p. 125.

158. Esset, essent, continerentur. The imperfects again are dependent on 'adhibita est' which is a genuine perfect. See above, note on l. 120.

Ut—deorum, 'great care moreover has been bestowed by Divine Providence to perpetuate everything with which the earth is furnished.' 'Ornatus' is here used metaphorically, animals, plants, &c., being regarded as the 'furniture' (ornatus) of the earth.

159. Essent, here used absolutely, 'should always exist,' 'should never fail.'

160. A terra stirpibus continerentur, 'are connected with the earth by roots.'

161. Eam vim, 'such abundance.'

167. Usque ad eum finem dum—defendere, 'till such time as they are able to take care of themselves.'

168. Etsi. The force of the conjunction is, 'not however that all creatures do so, for fish,' &c.

173. Requirunt, 'seek out.'

175. Substernunt, 'line them.'

177. Se opponant, 'shelter them from it,' literally, 'put their own bodies in the way of it.'

180. Accedit, 'is applied,' literally, 'is added,' i. e. to what nature does for them.

Earum rerum quas terra gignit, 'of the produce of the earth.'

184. Opportunitates, 'adaptations.'

Ad cultum hominum atque abundantiam, 'to enable man to till the ground, and reap abundant crops.'

185. Aegyptum Nilus irrigat. It is only by the inundations of the Nile and the deposits which it brings with it that any part of Egypt is made capable of producing vegetation. The whole of the Delta is formed of alluvial soil deposited by it, and the rest of the country owes its fertility entirely to the yearly deposit of mud left by the river when it floods the country in autumn. The manner of its cultivation is described by Hdt. 2. 14, who also says, in 2. 5 *Αἴγυπτός ἐστι Αἰγυπτίοισι ἐπίκτητός τε γῆ, καὶ δῶρον τοῦ ποταμοῦ.*

188. Euphrates. This river, flowing from the snow mountains of Armenia, is in flood during the spring and early summer. It deposits a considerable body of alluvial soil, and, like the Nile, has formed a Delta at its mouth.

189. Indus. On the subject of this assertion, I have been favoured with the following interesting remarks by Dr. Mitchinson, the Head Master of the King's School, Canterbury. He says, 'Though it is not probable that the Indus sows its own alluvial soil with grain, yet it is a certain fact that rivers do transport the vegetable product of their upland valleys, and of the mountains from which they spring, to the low-lying alluvial plains, which they in the first instance create. As an example of this, I may mention that two summers ago I found, quite in the low-lying valley of that tributary of the Aberdeenshire Dee which takes its rise out of the bosom of Ben-muic-dhui, an Alpine plant, Arabis Petraea, which is frequent upon the summit and higher regions of that mountain: it had evidently been transported by the river to a distance of some ten miles, and, oddly enough, had adapted its mode of growth to its new habitat, so much so as to seem to be almost a different plant altogether.'

194. Fructuum, genitive, dependent on 'fertiles' as implying 'plenty.'

200. Ventos Etesias, 'monsoons.' *ἐτησίαι* is the Greek name for the north-westerly wind which blows in the Aegean for forty days during the dog-days, but it was also given to other winds of the same character, e. g. to the Egyptian monsoons, in Hdt. 2. 20.

205. Ab ora maritima remotissima, i. e. so as to supply those who would have difficulty in procuring supplies of sea-salt.

209. Sic undique—concluditur, 'thus from all points, and by every kind of argument, we arrive at the conclusion.'

213. Tantarum rerum molitio facta sit, 'so vast a scheme of contrivance has been expended,' lit. 'the contriving of such great things has been effected.'

228. Spiritu augetur, 'draws in a larger amount of breath.'

230. Molitur, from 'molo,' to 'grind.'

Eorum—escas, 'of these the front teeth are sharp and cut up the food as they bite it.'

231. Genuini, 'the jaw-teeth,' 'grinders,' from 'genae,' 'the jaws.'

233. Excipit, 'succeeds,' 'comes next to.'

Stomachus, here means 'the gullet,' or 'aesophagus.' It is a Greek word connected with *στόμα*, and it was only in later medical writers that it was applied to what we call 'the stomach.' Strictly speaking the pharynx comes immediately behind and below the tongue, then the aesophagus, 'stomachus' therefore here must include both.

237. Ipsius partes eae, &c. The pharynx and aesophagus are tubes, composed of muscular rings, which spontaneously contract as the food passes downwards, so as to force it on towards the stomach, and prevent regurgitation.

239. Aspera arteria, 'the wind-pipe,' *ἡ τραχεῖα ἀρτηρία*; from the Greek adjective comes the other medical name, the 'trachea.'

240. Paullo supra quam—annectitur, 'a little above where the tongue joins the gullet.'

244. Operculo. The epiglottis, a sort of moveable valve, which protects the aperture by which the trachea communicates with the pharynx.

246. Alvi. 'Alvus' is properly 'the abdomen:' here it is used for the principal contents of the abdomen, viz. the intestine.

249. Nervis, not 'nerves,' but 'fibrous tissue.'

Arcet, 'shuts in;' its more usual sense is 'to shut out,' 'exclude,' but cp. Scipio's Dream, l. 109, where it is again joined in this sense with contineo, 'orbis caelestis, arcens et continens ceteros.'

252. Ut facile—dividantur, the order is, 'ut, exterendo cibo, et (= both) calore, quem multum habet, et praeterea spiritu, omnia cocta atque confecta facile dividantur in reliquum corpus.'

255. Raritas quaedam, 'a kind of looseness of texture.' Cp. Plin. 8. 43, 68, quoted in Smith's Dict. '(asini) nec pontes transeunt, per raritatem eorum translucentibus fluviis.'

258. Cibus animalis, 'the air which is their nourishment.' 'Cibus animalis' might be construed 'oxygen,' though this ingredient of the atmosphere, necessary for the life of all animated beings, was only discovered by Priestley in A.D. 1774, and therefore must have been unknown, as distinct from the air generally, by Cicero.

261. Portas iecoris, 'the orifice of the liver.'

262. Pertinent ad iecur, 'lead to the liver.'

263. Inde pertinentes, 'leading from it,' i.e. from the liver.

272. Illa, 'another,' literally, 'that other one.' Nam is used here, to introduce the fulfilment of the promise implied in 'explicetur,' as *γάρ* is so often in Greek after a future tense, or anything equivalent to one. It is best omitted in translating.

275. Respirando, 'by the act of respiration.'

Concipitur, 'is received.' Cicero's anatomy and physiology are at fault here. He is wrong in giving to the heart anything to do with respiration. It is the centre of the circulatory system.

277. Illam, 'which I have mentioned.'

282. Subiecto corpori, 'forming the basis of the body.'

291. Humo excitatos. This contrast between man and the lower animals is a favourite topic with the ancients. Cp. Ov. Met. 1. 85

> 'Pronaque quum spectent animalia cetera terram,
> Os homini sublime dedit, caelumque tueri
> Iussit, et arrectos ad sidera tollere vultus.'

293. E terra. The preposition here belongs properly only to 'spectatores' in the second clause. Fully expressed it would be 'non ut incolae atque habitatores in terra, sed e terra spectatores.'

296. Interpretes. 'Interpres' is literally 'a go between' of any kind. Here it is a synonym of 'nuntii:' 'the conveyancers and messengers:' rerum, 'of all that happens.'

321. Providit, i. e. 'natura,' from above, though the two intermediate verbs have different subjects.

323. Incideret. Here again this and the following imperfects subj. are dependent on 'munitae sunt,' which is not in itself historical, because the Latin idiom refers the dependent verbs to the time when the action of the principal verb was first contemplated by Nature; and so the force of the tenses is this: 'the eyelids are fortified with a kind of palisade of hair, which nature *placed* there in order that, if anything *were falling* into them, it *might be* repelled,' &c.

324. ut iis. This, if it be the true reading, is a repetition of the preceding 'quibus,' which = et iis.

325. Latent utiliter, 'it is advantageous that they are sunk back.'

Excelsis, 'prominent.'

327. Superciliis is ablative not dative.

337. Adiectae voces, 'the sounds which reach them.'

340. Relatus, 'echoed.' Cp. Virg. E. 6. 84

> 'Ille canit: pulsae referunt ad sidera valles.'

G. 4. 526

> 'Ah miseram Eurydicen anima fugiente vocabat:
> Eurydicen toto referebant flumine ripae.'

341. Resonatur, may either be used impersonally, or 'sonus' may be supplied to it from the previous sentence. A drawing of a lyre may be seen in Dict. of Ant. v. Lyra, which has both the tortoise shell at the bottom, and a pair of horns projecting above between which the strings (fides) are drawn. 'Resonare' is used for 'to echo' in Virg. E. 1. 5

> 'Formosam resonare doces Amaryllida silvas.'

Cp. also G. 3. 338, and Hor. S. 1. 4. 76

> 'Suave locus voci resonat conclusus.'

343. Propter necessarias utilitates, 'because their use is always required.'

348. Ad incolumitatis custodiam, 'to keep it unimpaired.' 'Incolumis,' like 'calamitas,' is derived from 'cado,' by the common substitution of *d* for *l* in Latin.

351. In pictis—formis, 'in painting, statuary, and chased work.' 'Fingo' with its derivatives is properly applied to figures moulded in soft material, as wax or clay, but is extended as a general term to all kinds of statuary, as even figures cut out in stone are first modelled in clay or wax. 'Caelatura' was used for all kinds of ornamental metal work, but especially for what was wrought in relief.

355. Iratum propitium, the pairs of adjectives here are contrasted: 'they can distinguish an angry from a friendly man,' &c. We should prefer in English the abstract substantives, 'anger from friendliness,' &c.

358. In vocis—cantibus, 'both in vocal music and in that of pipes or stringed instruments.'

360. Candidum fuscum, 'the clear from the husky.' These are used by Quintilian as technical terms of rhetoric.

361. Grave acutum, 'bass from treble.'

Durum would be expressed by our word 'wooden.'

362. Et gustandi et tangendi, 'the senses of taste and touch.'

366. Quo processerint, 'to what a pitch have run.'

Corporum lenocinia, 'ways of embellishing the person.' See Dict. of Ant. v. Unguenta.

368. Animum ipsum mentemque, of these two words 'animus' is the wider, embracing properly the whole rational principle in man, as 'anima' does the principle of animal life, while 'mens' denotes specially the intellectual faculties. When they are joined together 'animus' refers rather to the will and the emotional part of the mind. 'Consilium' is the power of combination by which he forms plans, 'prudentiam' his power of foresight by which he foresees the consequences and results of actions.

369. Perfecta. Observe that an adjective or participle agreeing with a number of substantives of different genders, if they denote inanimate things, is always itself neuter. The rule that the masculine is preferred to the feminine is confined to things animate.

371. Consequentium—comprehensio, 'how great a power of combining and grasping together consequences with their antecedents.'

374. Singulas res, 'separate objects.'

Circumscripte complectimur, 'comprise in a few words.'

377. Ea quae extra sunt, 'external objects.'

378. Collatis et comparatis. Observe all through this passage the numerous instances of Cicero's fondness for using two synonymous or nearly synonymous words where one would suffice. It is often better in English to drop one of them.

379. Ad usum vitae necessarias, 'required for the necessities of life.'

380. Domina rerum, 'that queen of the world.' Cp. Virg. G. 2. 534

'Scilicet et rerum facta est pulcherrima Roma.'

And Ae. 1. 282

'Romanos rerum dominos.'

382. Efficit ut possimus, 'enables us to,' &c.

385. Gestientes comprimimus, 'we calm excitement.'

387. Iuris, legum, 'law and enactments.' 'Ius' is the more general word, and comprehends all that is included under the word 'law' in its widest sense; 'lex' always refers to a specific enactment. (From Smith's Dict.)

388. Immani et fera, 'uncivilized and savage.'

390. Arteria, 'the wind-pipe,' called above l. 239, 'aspera arteria.'

392. Percipitur et funditur, 'is received (i.e. from the mind) and uttered.'

Finita dentibus; cp. the well-known expression of Homer *ἕρκος ὀδόντων*.

393. Fingit et terminat, 'it reduces to shape and controls.'

394. Pressos, 'accurate,' 'plain.' It is more usually applied to style of speech, and then means 'compressed,' 'concise.'

395. Similem. Observe the change of case with 'similis.' 'Plectri' and 'chordarum' are in the genitive, because their resemblance to the tongue and the teeth is in use, an inward likeness, 'cornibus' is in the dative, because the resemblance between them and the nostrils is one of external appearance.

396. Cornibus iis. See above on l. 342; in cantibus, 'in music.'

401 Nullo in motu laborat, 'can perform any movement without difficulty.'

Ad pingendum, &c. The three words correspond to the 'pictae, fictae, et caelatae formae' mentioned above, l. 351.

404. Illa, literally, 'those other,' as contrasted with those which have been just mentioned (haec), in English, 'the following.'

406. Ad inventa—manibus, 'when we add the hands of craftsmen to what the mind has invented and the senses discovered.'

408. Possemus, haberemus. Imperfects again referring, not to the completed action of 'consecutos,' but to that end as aimed at from the beginning. See notes on ll. 120 and 323.

411. Manu quaesita, 'produced by cultivation.'

413. Bestiis—volatilibus, 'birds, beasts, and fishes.' Partim capiendo, partim alendo, 'some of which we catch, others we rear.'

414. Efficimus domitu nostro quadrupedum vectiones, 'we tame animals and make them carry us.'

419. Abutimur, 'make full use of.'

422. Materia, 'timber.'

424. Ad mitigandum cibum, 'for cooking food.'

428. Moderationem habemus, 'have the control of.' Observe that 'res' is expressed with the relative, not with the demonstrative 'earum' as an antecedent.

430. Maritimis rebus, 'things which the sea supplies us with.'

434. Aquarum inductionibus, 'by irrigation,' which was, and still is much practised in Italy on the slopes of the hills; cp. Virg. G. I. 106

'Deinde satis fluvium inducit rivosque sequentes;
Et cum exustus ager morientibus aestuat herbis,
Ecce! supercilio clivosi tramitis undam
Elicit, illa cadens rancum per levia murmur
Saxa ciet, scatebrisque arentia temperat arva.'

435. Arcemus, 'confine within banks;' cf. above l. 249. Avertimus, 'divert their channels.'

437. Quid vero? 'nay more;' literally, 'but what (will you say of this?)'

438. Astrorum, 'of the heavenly bodies,' 'astra' is here used as a generic term for sun, moon, and stars.

450. Talem effici potuisse, 'could have been made what they are.'

451. Atque aliquando perorem comes in between 'doceam' and its dependent clause, 'omnia—parata,' without affecting the construction. 'Aliquando' in such a position means 'at last.'

452. Quae sint. If the subjunctive is the correct reading here, it must be explained as a sort of anacoluthon, Cicero having begun the sentence as if he were going to end it with an impersonal verb, such as 'dicendum est,' in which case the relative clause would belong to the dependent infinitive, of which 'omnia' would then be the subject, and so would be rightly in the subjunctive. As the sentence stands, the relative clause belongs to the principal verb, and therefore would strictly be in the indicative, as in the sentences immeditately preceding and following. There is, however, another reading, 'sunt.'

463. Ad mundi cohaerentiam pertinent, 'they assist in keeping the universe together,' the notion being that the revolutions of the heavenly bodies,

'Cycle on epicycle, orb on orb,'

were combined into one harmonious movement, by which the whole universe was as it were kept together.

464. Et spectaculum hominibus praebent, 'they also furnish an object for men to gaze on with admiration;' i. e. another object with which they were created was to give pleasure to man, by offering a sight on which his eyes might feast with delight.

465. Nulla est insatiabilior species, 'there is no other sight which never cloys (or, produces satiety), like this.' A word like 'insatiabilis,' as containing a negative, is, strictly speaking, incapable of degrees of comparison.

Ad rationem sollertiamque praestantior, 'so surpassing in reference to reason and contrivance,' i. e. 'so conspicuous a proof of reason and contrivance,' employed in the creation of the universe.

467. Dimetati is here used as a deponent participle, governing 'cursus.' The more usual form is 'dimensi,' from 'dimetior:' the forms from 'meto'

and its compounds are rarely used, and when they do occur, the participle is usually, as would naturally be the case, a genuine passive.

471. Ea, accusative after 'gignere,' referring to 'frugibus et vario leguminum genere.'

474. Percipiendi, 'gathering in,' 'harvesting.' This is the literal sense of the word, from which it derives its other meaning, whence we get our word 'perceive,' by metaphor, acquiring knowledge being, in a way, a reaping of a mental harvest.

475. Reponendi, 'storing up.' Cp. Virg. Ae. 4. 402

'Ac veluti ingentem formicae farris acervum
Quum populant, hiemis memores, tectoque reponunt.'

And so Horace, Epod. 9. 1, speaks of the wine in his cellar as 'repostum Caecubum ad festas dapes.' The gerunds in this sentence are genitives of the object, 'pecudum' is genitive of the subject. So in the following sentence 'earum omnium rerum' is objective, 'hominum' subjective.

486. Nisi forte. The sentence in the parenthesis is to be regarded as ironical.

Pomorum, 'fruits,' a generic term. See above, note on l. 3.

492. Confectis, 'prepared,' 'manufactured.'

493. Quae quidem—potuissent, 'nay, they could not even have been reared,' &c.

496. Adulatio. This is the literal meaning of the word, 'adulor' is properly applied to a dog, fawning upon its master by wagging its tail. It is probably derived from the same root as Gr. *οὐρά*, the tail, *l* being often substituted for *r*.

502. Extrahenda; if the reading is correct, this word is used in the sense of the simple 'trahenda:' but there is no other instance of its being so used. The force of the preposition is generally very emphatic wherever it is used.

Quibus is dative after 'afferebatur,' and is not to be connected with 'subigerentur,' though no doubt it suggests 'ab iis' to express the agent of the latter verb.

Quum terrae subigerentur, 'when the earth was first being broken up:' this must be the meaning, as oxen were still used for ploughing. He is contradicting the common tradition about the golden age, in which, according to the poets, the earth produced crops without any tillage. Cp. Virg. G. 1. 125

'Ante Iovem nulli subigebant arva coloni.
. . . . ipsaque tellus
Omnia liberius, nullo poscente, ferebat.'

'Subigere' (see note on Pt. 1. Sect. 1. 5, 9) is a regular agricultural term and not a poetical metaphor. Conington (note on Virg. G. 2. 50) quotes from Columella, a writer on agriculture, 'Locum subigere oportet bene; ubi erit subactus areas facito.'

503. Vis nulla afferebatur. There is a passage quoted in Davies' note

from the same writer, Columella, to the same effect; 'bovis tanta fuit apud antiquos veneratio ut tam capitale esset bovem necasse quam civem.'

505. Ferrea, &c. These lines are translated from Aratus. The original lines are

Χαλκείη γενεὴ, προτέρων ὀλοώτεροι ἄνδρες
Οἳ πρῶτοι κακόεργον ἐχαλκεύσαντο μάχαιραν
Εἰνοδίην, πρῶτοι δὲ βοῶν ἐπάσαντ' ἀροτήρων.

508. Visceribus, here used generally for 'flesh.' Cp. Virg. Ae. 6. 253
'Et solida imponit taurorum viscera flammis.'

512. Chrysippus. The saying of Chrysippus is given in Creuzer's note quoted from Porphyry, *ἡ δὲ ὗς οὐ δι' ἄλλό τι πλὴν θύεσθαι ἐγεγόνει, καὶ τῇ, σαρκὶ τὴν ψυχὴν ὁ θεὸς οἷον ἅλας ἐνέμιξεν, εὐοψίαν ἡμῖν μηχανώμενος.*

516. Pronoea, from Gr. *πρόνοια*, Providence personified. Athena was worshiped at Delphi under the title of *Ἀθηνᾶ Πρόνοια.* Liddell and Scott v. *πρόνοια.* By saying that 'Providence might be thought to be an Epicurean' Cicero means that she had provided so richly for man's enjoyment that one might think she accepted Epicurus' principle that pleasure was the 'summum bonum.'

519. Alites et oscines, 'those which give omens by their flight and those which give them by their note.' The two are expressed by Virg. Ae. 8. 360

'qui sidera sentis
Et volucrum linguas et praepetis omina pennae,'

'praepes' being the more usual word than 'ales.'

528. Spatia—camporum, 'the wide extent of fruitful plains.'

529. Tum—celeritate, 'and moreover how we voyage over the sea with incredible speed.'

530. Nec vero supra terram, 'and not only on the surface of the earth is this the case.' There is no verb which can be directly supplied from what has gone before with these words, and 'latet' which follows is of course in itself inapplicable. Some general expressions must be supplied as suggested by the whole context. The omission of 'modo' where the 'sed etiam' in the following clause of necessity suggests it is not uncommon. So in Greek *οὐ* sometimes stands alone, without *μόνον* or *ὅπως*, before a following *ἀλλὰ καί*, but chiefly in late Greek.

532. Utilitas. Here is another abstract substantive where we can hardly use one in English. See above, note l. 4. Translate, 'many useful things are hidden, which being created for man's service, are by man alone discovered.' He uses 'invenitur' rather than 'inventae sunt,' because discoveries were continually going on. The other would only refer to those which had been already made.

536. Est enim profecto divinatio, 'for it is certain there is such a thing as divination.' 'Divinatio' was a generic term for all the different ways in which the will of the gods was supposed to be conveyed to man.

537. Quum—publicis, 'not only in regard to individuals, but much more in regard to the state.'

541. Ex hominum sententia, 'according to men's wishes.'

542. Haec sive vis sive ars sive natura, 'this energy, or art, or natural endowment, or whatever it be.'

549. Contrahere universitatem generis humani, 'narrow the wide field of the whole human race.'

552. Ab huiusce terrae continuatione distantium, 'separated from all connection with this earth of ours.' 'Continuatio' is literally 'the being connected in unbroken line with anything,' from 'continuus,' 'uninterrupted.'

560. Separatim ab universis singulos, 'individual inhabitants distinctly from the whole body.'

571. Ab his—consuli, 'that they take care of the interests of both states and individuals.'

572. Significationibus, 'prognostics.'

576. Artem, 'a scientific system.'

579. Quid e vitae commodis, 'any of the blessings of life.'

ARGUMENT AGAINST PROVIDENCE.

This passage occurs among the arguments used against the existence of a Providence, in reply to those from which the previous passage is taken. It is inserted here as containing several interesting anecdotes. The difficulty which it raises is, of course, no difficulty to a Christian.

1. Telamo. Cicero is quoting a line from some tragedy in which Telamon is one of the characters. A play of Pacuvius called 'Teucer' is often quoted by Cicero, in which Telamon is one of the characters, and from which this verse is probably taken. Cp. de Orat. 2. 46, Tusc. Disp. 5. 37.

Locum totum conficit, 'sums up the whole argument.' 'Locus,' in the sense in which it is used here, is a translation of the Greek *τόπος*. *τόποι* in Aristotle are 'general heads of argument.'

Cur. The sense of 'cur' here is peculiar, for the verse which follows does not give the reason why the gods pay no regard to men, but the grounds upon which the writer believed it to be the case that they did so disregard them. It may be translated, 'the whole argument which proves that the gods pay no regard to man.'

3. Curent—sit. A bare supposition, like *εἰ* with opt. followed by an opt. with *ἄν* in Greek. 'If they were to care for man, it would be well,' &c.

Quod nunc abest, 'which, as things are, is far from being the case.'

8. Extulit, 'buried.' Maximus here means Q. Fabius Maximus Cunctator, the hero of the early part of the second Punic War. His loss of his son is mentioned in Pt. 1. Sect. 1. 10, 30 foll., where Cicero records that he spoke his funeral oration (laudatio).

11. Africanum. He means Scipio Africanus Minor, who was believed to have been murdered in his bed by agents of the popular party, whom he opposed, B. C. 129. Cp. Scipio's Dream, note on l. 50.

13. Meus. The speaker is C. Aurelius Cotta, a distinguished orator. His mother was Rutilia.

14. Rutilius. This was P. Rutilius Rufus. He was a man of great integrity and firmness, and when serving as Legatus in Asia, under Q. Mucius Scaevola, he incurred the hostility of the Publicani by the vigour with which he repressed their extortions, and was in consequence impeached and convicted on a false charge of malversation, got up against him by those whose robberies he had interfered with, and compelled to go into banishment. He was famous as an orator.

15. Drusus. M. Livius Drusus who was assassinated B. C. 91.

17. Scaevola. Q. Mucius Scaevola, who perished in the Proscription of Marius and Carbo, B. C. 82.

20. Quibus bonis male evenerit, 'all the good men who have been unfortunate.'

25. At, 'but, it will be said.' 'At' here introduces a supposed objection which the speaker answers. 'At enim' is more usual in this sense. See note on Pt. 1. Sect. 1. 25, 44.

Melius fuit, 'it would have been better.' The English idiom with such expressions as this is adapted to the fact that that which ought to or might have happened, did not happen, and implies this by the use of the subjunctive mood. The Latin idiom, more strictly accurate, expresses that the expediency or possibility was real, although the event did not happen. This is the regular Latin construction with such words and phrases as 'oportet,' 'necesse est,' 'par,' 'fas,' 'justum est,' 'debeo,' 'possum,' 'licet.' See Zumpt, Lat. Gr. § 518.

27. Varius. Q. Varius Hybrida, a native of Sucro in Spain, who was tribune of the plebs in B. C. 90. He was put to death in the following year under a law which he himself had carried for punishing all who had aided the Socii in taking up arms against Rome. Nothing more is known of his having been the murderer of Drusus and Metellus beyond Cicero's assertion here.

28. Si, supply 'periit.' The argument is, 'If you mean to say that Varius' punishment is a proof of the interference of the gods, then I reply that they had better have prevented the crime than punished it.'

32. In ipso Graeciae flore. Two different meanings are assigned to this expression, 1. 'when Greece was just at its prime,' 2. 'in the choicest city of Greece,' i. e. at Athens. The latter seems to give most tone to the sentence.

33. At, same as above, 'but, you will say.'

Apollodorus. The sentence does not run very regularly. If he repeats the name of Phalaris in the supposed objection, it would have been consistent to have repeated that of Pisistratus also, instead of substituting a fresh in-

stance. Apollodorus was a tyrant of Cassandreia, formerly Potidaea, in Pallene. He lived in the earlier part of the third century B.C. He is thus described by Polyaenus, *τύραννος ἐγένετο φονικώτατος καὶ ὠμότατος πάντων, ὅσοι παρ' Ἕλλησιν ἢ παρὰ βαρβάροις ἐτυράννησαν.*

Multis quidem ante cruciatis et necatis, 'yes, but not till they had first tortured and put to death numbers.'

36. Anaxarchum. Anaxarchus was a philosopher, a native of Abdera. He was a friend of Alexander the Great, and accompanied him to Asia.

37. Cyprio tyranno. Nicocreon, king of Salamis in Cyprus. According to the story, Anaxarchus had offended Nicocreon, when visiting Alexander, and when Anaxarchus fell into his hands by being wrecked on his coast, he pounded him to death in a mortar.

Zenonem. Not the famous Stoic philosopher, who was a native of Citium in Cyprus, but an earlier philosopher, who also took part in the politics of his native city, Elea, or Velia, on the west coast of Lucania. He is said to have perished in an attempt to deliver his city from a tyrant, but the details are uncertain.

40. Discrimen, 'distinction between good and bad.'

44. Contra deos testimonium dicere, i. e. he was a living proof that the gods could not care for man.

56. Quum id—diceret, 'as that, he said, was suitable all the year round.' The 'quum' really belongs to 'esse' and not to 'diceret,' which is superfluous. Cp. Pt. I. Sect. 2. 12; 12. 45, 90.

60. Pater. Apollo.

61. Quod—esset. Subjunctive as being oratio obliqua, included in the words attributed to Dionysius.

63. Victoriolas, 'little figures of Victory.' It was common for statues of the gods to be made with outstretched hands, holding out little figures of Victory, or garlands. An instance occurs in Pt. 3. II. ch. 12, l. 65, p. 255, where a statue is described as representing Ceres, holding in her hand a figure of Victory.

67. Precaremur, subjunctive because in oratio obliqua.

70. Quod—haberet, 'anything that any one had which belonged to the gods.'

76. Atque. We should perhaps rather have expected 'at' here: but the copulative particle is preferred to the adversative, because his dying in his own bed is a further degree of good fortune, beyond, rather than contrasted with, his escaping everything which could be regarded as a punishment from heaven.

78. Hereditatis loco, 'as an heir-loom.'

Invita in hoc loco versatur oratio, 'I dwell unwillingly on this topic.'

79. Auctoritatem peccandi, 'encouragement to do wrong.' See note on 'auctor' Pt. I. Sect. I. I.

81. Sine ulla divina ratione, 'without taking any account of the gods.'

83. Quadam is not to be connected with the negative, in which case 'ulla' would be required, but it qualifies 'ratione.' The positive sentence would run thus, 'et domus et respublica ratione quadam et disciplina designata videtur,' where 'quadam' implies that 'ratione' is to be taken with some modification, and is not used in its full literal significance. Then the negatives imply that the whole sentence would under certain circumstances be untrue.

88. At, as before, in the sense of 'at enim.'

94. Ita fit, inquit, 'true, said he.'

96. Vectores, 'the passengers.' An irregular use of a verbal substantive in '-or' with a passive signification.

SECTION V.

ROME'S RULE OF HER PROVINCES.

I. AN IDEAL OF A ROMAN GOVERNOR.

Cicero's Letter to his brother Quintus on his duties as Pro-praetor of Asia.

II. SOME SPECIMENS OF PRACTICE.

Extracts from the evidence produced on the impeachment of Verres for malversation in his Office of Pro-praetor of Sicily.

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MARCUS Q. FRATRI S.

1. Etsi non dubitabam quin hanc epistolam multi nuntii, fama denique esset ipsa sua celeritate superatura, tuque ante ab aliis auditurus esses annum tertium accessisse desiderio nostro et labori tuo, tamen existimavi a me quoque tibi huius molestiae nuntium perferri oportere. Nam superioribus litteris non unis, sed pluribus, quum iam ab aliis desperata res esset, tamen tibi ego spem maturae decessionis adferebam, non solum ut quam diutissime te iucunda opinione oblectarem, sed etiam quia tanta adhibebatur et a nobis et a praetoribus contentio, ut rem posse confici non diffiderem. Nunc quoniam ita accidit, ut neque praetores suis opibus neque nos nostro studio quidquam proficere possemus, est omnino difficile non graviter id ferre, sed tamen nostros animos maximis in rebus et gerendis et sustinendis exercitatos frangi et debilitari molestia non oportet. Et quoniam ea molestissime ferre homines debent, quae ipsorum culpa con-

tracta sunt, est quiddam in hac re mihi molestius ferendum quam tibi. Factum est enim mea culpa, contra quam tu mecum et proficiscens et per litteras egeras, ut priore anno non succederetur. Quod ego, dum saluti sociorum consulo, dum impudentiae nonnullorum negotiatorum resisto, dum nostram gloriam tua virtute augeri expeto, feci non sapienter, praesertim quum id commiserim, ut ille alter annus etiam tertium posset adducere. Quod quoniam peccatum meum esse confiteor, est sapientiae atque humanitatis tuae curare et perficere, ut hoc minus sapienter a me provisum diligentia tua corrigatur. Ac si te ipse vehementius ad omnes partes bene audiendi excitaris, non ut cum aliis, sed ut tecum iam ipse certes, si omnem tuam mentem, curam, cogitationem ad excellentis in omnibus rebus laudis cupiditatem incitaris, mihi crede, unus annus additus labori tuo multorum annorum laetitiam nobis, immo vero etiam posteris nostris adferet. Quapropter hoc te primum rogo, ne contrahas ac demittas animum, neve te obrui tamquam fluctu, sic magnitudine negotii sinas, contraque erigas ac resistas sive etiam ultro occurras negotiis. Neque enim eiusmodi partem rei publicae geris, in qua fortuna dominetur, sed in qua plurimum ratio possit et diligentia. Quod si tibi bellum aliquod magnum et periculosum administranti prorogatum imperium viderem, tremerem animo, quod eodem tempore esse intelligerem etiam fortunae potestatem in nos prorogatam. Nunc vero ea pars tibi rei publicae commissa est, in qua aut nullam aut perexiguam partem fortuna tenet, et quae mihi tota in tua virtute ac moderatione animi posita esse videatur. Nullas, ut opinor, insidias hostium, nullam proelii dimicationem, nullam defectionem sociorum, nullam inopiam stipendii aut rei frumentariae, nullam seditionem exercitus pertimescimus: quae persaepe sapientissimis viris acciderunt, ut, quem ad modum gubernatores optimi vim tempestatis, sic illi fortunae impetum superare non possent. Tibi data

est summa pax, summa tranquillitas, ita tamen, ut ea dormientem gubernatorem vel obruere, vigilantem etiam delectare possit. Constat enim ea provincia primum ex eo genere sociorum, quod est ex hominum omni genere humanissimum, deinde ex eo genere civium, qui aut quod publicani sunt, nos summa necessitudine attingunt, aut quod ita negotiantur, ut locupletes sint, nostri consulatus beneficio se incolumes fortunas habere arbitrantur.

2. At enim inter hos ipsos exsistunt graves controversiae, multae nascuntur iniuriae, magnae contentiones consequuntur. Quasi vero ego id putem, non te aliquantum negotii sustinere. Intelligo permagnum esse negotium et maximi consilii, sed memento consilii me hoc negotium esse magis aliquanto quam fortunae putare. Quid est enim negotii continere eos, quibus praesis, si te ipse contineas? Id autem sit magnum et difficile ceteris, sicut est difficillimum: tibi et fuit hoc semper facillimum et vero esse debuit, cuius natura talis est, ut etiam sine doctrina videatur moderata esse potuisse, ea autem adhibita doctrina est, quae vel vitiosissimam naturam excolere possit. Tu quum pecuniae, quum voluptati, quum omnium rerum cupiditati resistes, ut facis, erit, credo, periculum ne improbum negotiatorem, paullo cupidiorem publicanum comprimere non possis. Nam Graeci quidem sic te ita viventem intuebuntur, ut quemdam ex annalium memoria aut etiam de caelo divinum hominem esse in provinciam delapsum putent. Atque haec nunc non ut facias, sed ut te facere et fecisse gaudeas scribo. Praeclarum est enim summo cum imperio fuisse in Asia triennium sic ut nullum te signum, nulla pictura, nullum vas, nulla vestis, nullum mancipium, nulla forma cuiusquam, nulla conditio pecuniae, quibus rebus abundat ista provincia, ab summa integritate continentiaque deduxerit. Quid autem reperiri tam eximium aut tam expetendum potest quam istam virtutem, moderationem animi, temperantiam non latere in

tenebris neque esse abditam, sed in luce Asiae, in oculis clarissimae provinciae atque in auribus omnium gentium ac nationum esse positam? non itineribus tuis perterreri homines, non sumptu exhauriri, non adventu commoveri? esse quocumque veneris et publice et privatim maximam laetitiam, quum urbs custodem non tyrannum, domus hospitem non expilatorem recepisse videatur?

3. His autem in rebus iam te usus ipse profecto erudivit nequaquam satis esse ipsum has te habere virtutes, sed esse circumspiciendum diligenter, ut in hac custodia provinciae non te unum, sed omnes ministros imperii tui sociis et civibus et rei publicae praestare videare. Quamquam legatos habes eos, qui ipsi per se habituri sint rationem dignitatis suae, de quibus honore et dignitate et aetate praestat Tubero, quem ego arbitror, praesertim quum scribat historiam, multos ex suis annalibus posse deligere quos velit et possit imitari. Alienus autem noster est quum animo et benevolentia tum vero etiam imitatione vivendi. Nam quid ego de Gratidio dicam? quem certe scio ita laborare de existimatione sua, ut propter amorem in nos fraternum etiam de nostra laboret. Quaestorem habes non tuo iudicio delectum, sed eum, quem sors dedit. Hunc oportet et sua sponte esse moderatum et tuis institutis ac praeceptis obtemperare. Quorum si quis forte esset sordidior, ferres eatenus, quoad per se negligeret eas leges quibus esset astrictus, non ut ea potestate quam tu ad dignitatem permisisses ad quaestum uteretur. Neque enim mihi sane placet, praesertim quum hi mores tantum iam ad nimiam lenitatem et ad ambitionem incubuerint, scrutari te omnes sordes, excutere unum quemque eorum, sed quanta sit in quoque fides tantum cuique committere. Atque inter hos eos, quos tibi comites et adiutores negotiorum publicorum dedit ipsa res publica, dumtaxat finibus iis praestabis, quos ante praescripsi.

4. Quos vero aut ex domesticis convictionibus aut ex

necessariis apparitionibus tecum esse voluisti, qui quasi ex cohorte praetoris appellari solent, horum non modo facta, sed etiam dicta omnia praestanda nobis sunt. Sed habes eos tecum, quos possis recte facientes facile diligere, minus consulentes existimationi tuae facillime coërcere: a quibus, rudis quum esses, videtur potuisse tua liberalitas decipi: nam ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur: nunc vero tertius hic annus habeat integritatem eamdem quam superiores, cautiorem etiam ac diligentiorem. Sint aures tuae, quae id quod audiunt existimentur audire, non in quas ficte et simulate quaestus causa insusurretur. Sit anulus tuus non ut vas aliquod, sed tamquam ipse tu: non minister alienae voluntatis, sed testis tuae. Accensus sit eo numero, quo eum maiores nostri esse voluerunt, qui hoc, non in beneficii loco sed in laboris ac muneris, non temere nisi libertis suis deferebant: quibus illi quidem non multo secus ac servis imperabant. Sit lictor non suae, sed tuae lenitatis apparitor, maioraque praeferant fasces illi ac secures dignitatis insignia quam potestatis. Toti denique sit provinciae cognitum, tibi omnium quibus praesis salutem, liberos, famam, fortunas esse carissimas. Denique haec opinio sit, non modo iis qui aliquid acceperint, sed iis etiam qui dederint, te inimicum, si id cognoveris, futurum. Neque vero quisquam dabit, quum erit hoc perspectum, nihil per eos, qui simulant se apud te multum posse, abs te solere impetrari. Nec tamen haec oratio mea est eiusmodi, ut te in tuos aut durum esse nimium aut suspiciosum velim. Nam si quis est eorum qui tibi biennii spatio numquam in suspicionem avaritiae venerit, ut ego Caesium et Chaerippum et Labeonem et audio et, quia cognovi, existimo, nihil est quod non et iis et si quis est alius eiusdemmodi et committi et credi rectissime putem. Sed si quis est in quo iam offenderis, de quo aliquid senseris, huic nihil credideris, nullam partem existimationis tuae commiseris.

5. In provincia vero ipsa si quem es nactus, qui in tuam familiaritatem penitus intrarit, qui nobis ante fuerit ignotus, huic quantum credendum sit vide, non quin possint multi esse provinciales viri boni, sed hoc sperare licet, iudicare periculosum est. Multis enim simulationum involucris tegitur et quasi velis quibusdam obtenditur unius cuiusque natura: frons, oculi, vultus persaepe mentiuntur, oratio vero saepissime. Quam ob rem qui potes reperire ex eo genere hominum, qui pecuniae cupiditate adducti careant iis rebus omnibus, a quibus nos divulsi esse non possumus, te autem, alienum hominem, ament ex animo ac non sui commodi causa simulent? Mihi quidem permagnum videtur, praesertim si iidem homines privatum non fere quemquam, praetores semper omnes amant. Quo ex genere si quem forte tui cognosti amantiorem (fieri enim potuit) quam temporis, hunc vero ad tuum numerum libentur ascribito: sin autem id non perspicies, nullum genus erit in familiaritate cavendum magis, propterea quod et omnes vias pecuniae norunt et omnia pecuniae causa faciunt et, quicum victuri non sunt, eius existimationi consulere non curant. Atque etiam e Graecis ipsis diligenter cavendae sunt quaedam familiaritates praeter hominum perpaucorum, si qui sunt vetere Graecia digni. Sic vero fallaces sunt permulti et leves et diuturna servitute ad nimiam adsentationem eruditi. Quos ego universos adhiberi liberaliter, optimum quemque hospitio amicitiaque coniungi dico oportere: nimiae familiaritates eorum neque tam fideles sunt (non enim audent adversari nostris voluntatibus) et invident non nostris solum, verum etiam suis.

6. Iam qui in eiusmodi rebus, in quibus vereor etiam ne durior sim, cautus esse velim ac diligens, quo me animo in servis esse censes? quos quidem quum omnibus in locis tum praecipue in provinciis regere debemus. Quo de genere multa praecipi possunt, sed hoc et brevissimum est et facil-

lime teneri potest, ut ita se gerant in istis Asiaticis itineribus, ut si iter Appia via faceres, neve interesse quidquam putent utrum Tralles an Formias venerint. Ac si quis est ex servis egregie fidelis, sit in domesticis rebus et privatis: quae res ad officium imperii tui atque ad aliquam partem rei publicae pertinebunt, de his rebus ne quid attingat. Multa enim, quae recte committi servis fidelibus possunt, tamen sermonis et vituperationis vitandae causa committenda non sunt. Sed nescio quo pacto ad praecipiendi rationem delapsa est oratio mea, quum id mihi propositum initio non fuisset. Quid enim ei praecipiam, quem ego in hoc praesertim genere intelligam prudentia non esse inferiorem quam me, usu vero etiam superiorem? Sed tamen si ad ea, quae faceres, auctoritas accederet mea, tibi ipsi illa putavi fore iucundiora. Quare sint hac fundamenta dignitatis tuae: tua primum integritas et continentia, deinde omnium qui tecum sunt pudor, delectus in familiaritatibus et provincialium hominum et Graecorum percautus et diligens, familiae gravis et constans disciplina. Quae quum honesta sint in his privatis nostris quotidianisque rationibus, in tanto imperio, tam depravatis moribus, tam corruptrice provincia divina videantur necesse est. Haec institutio atque haec disciplina potest sustinere in rebus statuendis et decernendis eam severitatem, qua tu in iis rebus usus es, ex quibus nonnullas simultates cum magna mea laetitia susceptas habemus: nisi forte me Paconii nescio cuius, hominis ne Graeci quidem ac Mysi aut Phrygis potius, querelis moveri putas, aut Tuscenii, hominis furiosi ac sordidi, vocibus, cuius tu ex impurissimis faucibus inhonestissimam cupiditatem eripuisti summa cum aequitate.

7. Haec et caetera plena severitatis, quae statuisti in ista provincia, non facile sine summa integritate sustineremus: quare sit summa in iure dicundo severitas, dummodo ea ne varietur gratia, sed conservetur aequabilis. Sed tamen parvi refert abs te ipso ius dici aequabiliter et diligenter, nisi idem

ab iis fiet, quibus tu eius muneris aliquam partem concesseris. Ac mihi quidem videtur non sane magna varietas esse negotiorum in administranda Asia, sed ea tota iurisdictione maxime sustineri. In qua scientiae praesertim provincialis ratio ipsa expedita est: constantia est adhibenda et gravitas quae resistat non solum gratiae, verum etiam suspicioni. Adiungenda etiam est facilitas in audiendo, lenitas in decernendo, in satis faciendo ac disputando diligentia. His rebus nuper C. Octavius iucundissimus fuit, apud quem primus lictor quievit, tacuit accensus, quotiens quisque voluit dixit et quam voluit diu. Quibus ille rebus fortasse nimis lenis videretur, nisi haec lenitas illam severitatem tueretur. Cogebantur Sullani homines quae per vim et metum abstulerant reddere. Qui in magistratibus iniuriose decreverant, eodem ipsis privatis erat iure parendum. Haec illius severitas acerba videretur, nisi multis condimentis humanitatis mitigaretur. Quod si haec lenitas grata Romae est, ubi tanta arrogantia est, tam immoderata libertas, tam infinita hominum licentia, denique tot magistratus, tot auxilia, tanta vis, tanta senatus auctoritas, quam iucunda tandem praetoris comitas in Asia potest esse, in qua tanta multitudo civium, tanta sociorum, tot urbes, tot civitates unius hominis nutum intuentur, ubi nullum auxilium est, nulla conquestio, nullus senatus, nulla contio? Quare permagni hominis est et quum ipsa natura moderati tum vero etiam doctrina atque optimarum artium studiis eruditi sic se adhibere in tanta potestate, ut nulla alia potestas ab iis quibus is praesit desideretur.

8. Cyrus ille a Xenophonte non ad historiae fidem scriptus, sed ad effigiem iusti imperii, cuius summa gravitas ab illo philosopho cum singulari comitate coniungitur, quos quidem libros non sine causa noster ille Africanus de manibus ponere non solebat: nullum est enim praetermissum in his officium diligentis et moderati imperii: eaque si sic

coluit ille, qui privatus futurus numquam fuit, quonam modo retinenda sunt iis, quibus imperium ita datum est, ut redderent, et ab iis legibus datum est, ad quas revertendum est? Ac mihi quidem videntur huc omnia esse referenda iis qui praesunt aliis, ut ii qui erunt in eorum imperio sint quam beatissimi: quod tibi et esse antiquissimum et ab initio fuisse, ut primum Asiam attigisti, constante fama atque omnium sermone celebratum est. Est autem non modo eius qui sociis et civibus, sed etiam eius, qui servis, qui mutis pecudibus praesit, eorum quibus praesit commodis utilitatique servire. Cuius quidem generis constare inter omnes video abs te summam adhiberi diligentiam: nullum aes alienum novum contrahi civitatibus, vetere autem magno et gravi multas abs te esse liberatas: urbes complures dirutas ac paene desertas, in quibus unam Ioniae nobilissimam, alteram Cariae, Samum et Halicarnassum, per te esse recreatas: nullas esse in oppidis seditiones, nullas discordias: provideri abs te, ut civitates optimatium consiliis administrentur: sublata Mysiae latrocinia: caedes multis locis repressas: pacem tota provincia constitutam: neque solum illa itinerum atque agrorum, sed multo etiam plura et maiora oppidorum et fanorum furta et latrocinia esse depulsa: remotam a fama et a fortunis et ab otio locupletium illam acerbissimam ministram praetorum avaritiae, calumniam: sumptus et tributa civitatum ab omnibus, qui earum civitatum fines incolant, tolerari aequabiliter: facillimos esse aditus ad te: patere aures tuas querelis omnium: nullius inopiam ac solitudinem non modo illo populari accessu ac tribunali, sed ne domo quidem et cubiculo esse exclusam tuo: toto denique in imperio nihil acerbum esse, nihil crudele, atque omnia plena clementiae, mansuetudinis, humanitatis.

9. Quantum vero illud est beneficium tuum, quod iniquo et gravi vectigali aedilicio cum magnis nostris simultatibus

Asiam liberasti! Etenim, si unus homo nobilis queritur palam te, quod edixeris, NE AD LUDOS PECUNIAE DECERNERENTUR, HS cc. sibi eripuisse, quanta tandem pecunia penderetur, si omnium nomine, quicumque Romae ludos facerent, quod erat iam institutum, erogaretur? Quamquam has querelas hominum nostrorum illo consilio oppressimus, quod in Asia nescio quonam modo, Romae quidem non mediocri cum admiratione laudatur, quod, quum ad templum monumentumque nostrum civitates pecunias decrevissent, quumque id et pro meis magnis meritis et pro tuis maximis beneficiis summa sua voluntate fecissent, nominatimque lex exciperet, UT AD TEMPLUM ET MONUMENTUM CAPERE LICERET, quumque id quod dabatur non esset interiturum, sed in ornamentis templi futurum, ut non mihi potius quam populo Romano ac dis immortalibus datum videretur, tamen id, in quo erat dignitas, erat lex, erat eorum qui faciebant voluntas, accipiendum non putavi, quum aliis de causis, tum etiam ut animo aequiore ferrent ii, quibus nec deberetur nec liceret. Quapropter incumbe toto animo et studio omni in eam rationem qua adhuc usus es, ut eos, quos tuae fidei potestatique senatus populusque Romanus commisit et credidit, diligas et omni ratione tueare et esse quam beatissimos velis. Quod si te sors Afris aut Hispanis aut Gallis praefecisset, immanibus ac barbaris nationibus, tamen esset humanitatis tuae consulere eorum commodis et utilitati salutique servire. Quum vero ei generi hominum praesimus, non modo in quo ipsa sit, sed etiam a quo ad alios pervenisse putetur humanitas, certe iis eam potissimum tribuere debemus, a quibus accepimus. Non enim me hoc iam dicere pudebit, praesertim in ea vita atque in iis rebus gestis, in quibus non potest residere inertiae aut levitatis ulla suspicio, nos ea, quae consecuti sumus, iis studiis et artibus esse adeptos, quae sint nobis Graeciae monumentis disciplinisque tradita. Quare praeter communem fidem, quae omnibus

debetur, praeterea nos isti hominum generi praecipue debere videmur, ut, quorum praeceptis simus eruditi, apud eos ipsos quod ab iis didicerimus velimus expromere.

10. Atque ille quidem princeps ingenii et doctrinae Plato tum denique fore beatas res publicas putavit, si aut docti et sapientes homines eas regere coepissent, aut ii qui regerent omne suum studium in doctrina et sapientia collocassent. Hanc coniunctionem videlicet potestatis et sapientiae saluti censuit civitatibus esse posse. Quod fortasse aliquando universae rei publicae nostrae, nunc quidem profecto isti provinciae contigit, ut is in ea summam potestatem haberet, cui in doctrina, cui in virtute atque humanitate percipienda plurimum a pueritia studii fuisset et temporis. Quare cura, ut hic annus, qui ad laborem tuum accessit, idem ad salutem Asiae prorogatus esse videatur. Quoniam in te retinendo fuit Asia felicior quam nos in deducendo, perfice ut laetitia provinciae desiderium nostrum leniatur. Etenim, si in promerendo ut tibi tanti honores haberentur, quanti haud scio an nemini, fuisti omnium diligentissimus, multo maiorem in his honoribus tuendis adhibere diligentiam debes. Equidem de isto genere honorum quid sentirem scripsi ad te ante. Semper eos putavi, si vulgares essent, viles, si temporis causa constituerentur, leves: si vero, id quod ita factum est, meritis tuis tribuerentur, existimabam multam tibi in iis honoribus tuendis operam esse ponendam. Quare quoniam in istis urbibus cum summo imperio et potestate versaris, in quibus tuas virtutes consecratas et in deorum numero collocatas vides, in omnibus rebus, quas statues, quas decernes, quas ages, quid tantis hominum opinionibus, tantis de te iudiciis, tantis honoribus debeas cogitabis. Id autem erit eiusmodi, ut consulas omnibus, ut medeare incommodis hominum, provideas saluti, ut te parentem Asiae et dici et haberi velis.

11. Atque huic tuae voluntati ac diligentiae difficultatem magnam adferunt publicani: quibus si adversamur, ordinem

de nobis optime meritum et per nos cum re publica coniunctum et a nobis et a re publica diiungemus: sin autem omnibus in rebus obsequemur, funditus eos perire patiemur, quorum non modo saluti, sed etiam commodis consulere debemus. Haec est una, si vere cogitare volumus, in toto imperio tuo difficultas. Nam esse abstinentem, continere omnes cupiditates, suos coërcere, iuris aequabilem tenere rationem, facilem se in rebus cognoscendis, in hominibus audiendis admittendisque praebere praeclarum magis est quam difficile. Non est enim positum in labore aliquo, sed in quadam inductione animi et voluntate. Illa causa publicanorum quantam acerbitatem adferat sociis intelleximus ex civibus, qui nuper in portoriis Italiae tollendis non tam de portorio quam de nonnullis iniuriis portitorum querebantur. Quare non ignoro quid sociis accidat in ultimis terris, quum audierim in Italia querelas civium. Hic te ita versari, ut et publicanis satisfacias, praesertim publicis male redemptis, et socios perire non sinas, divinae cuiusdam virtutis esse videtur, id est, tuae. Ac primum Graecis id, quod acerbissimum est, quod sunt vectigales, non ita acerbum videri debet, propterea quod sine imperio populi Romani suis institutis per se ipsi ita fuerunt. Nomen autem publicani aspernari non possunt, qui pendere ipsi vectigal sine publicano non potuerint, quod iis aequaliter Sulla descripserat. Non esse autem leniores in exigendis vectigalibus Graecos quam nostros publicanos hinc intelligi potest, quod Caunii nuper, omnesque ex insulis, quae erant ab Sulla Rhodiis attributae, confugerunt ad senatum, nobis ut potius vectigal quam Rhodiis penderent. Quare nomen publicani neque ii debent horrere qui semper vectigales fuerunt, neque ii aspernari qui per se pendere vectigal non potuerunt, neque ii recusare qui postulaverunt. Simul et illud Asia cogitet, nullam a se neque belli externi neque domesticarum discordiarum calamitatem afuturam fuisse, si hoc imperio non

teneretur. Id autem imperium quum retineri sine vectigalibus nullo modo possit, aequo animo parte aliqua suorum fructuum pacem sibi sempiternam redimat atque otium.

12. Quod si genus ipsum et nomen publicani non iniquo animo sustinebunt, poterunt iis consilio et prudentia tua reliqua videri mitiora. Possunt in pactionibus faciendis non legem spectare censoriam, sed potius commoditatem conficiendi negotii et liberationem molestiae. Potes etiam tu id facere, quod et fecisti egregie et facis, ut commemores quanta sit in publicanis dignitas, quantum nos illi ordini debeamus, ut remoto imperio ac vi potestatis et fascium publicanos cum Graecis gratia atque auctoritate coniungas. Sed et ab iis, de quibus optime tu meritus es et qui tibi omnia debent, hoc petas, ut facilitate sua nos eam necessitudinem, quae est nobis cum publicanis, obtinere et conservare patiantur. Sed quid ego te haec hortor, quae tu non modo facere potes tua sponte sine cuiusquam praeceptis, sed etiam magna iam ex parte perfecisti? Non enim desistunt nobis agere quotidie gratias honestissimae et maximae societates, quod quidem mihi idcirco iucundius est, quod idem faciunt Graeci. Difficile est autem ea, quae commodis utilitate et prope natura diversa sunt, voluntate coniungere. At ea quidem, quae supra scripta sunt, non ut te instituerem scripsi, (neque enim prudentia tua cuiusquam praecepta desiderat), sed me in scribendo commemoratio tuae virtutis delectavit: quamquam in his litteris longior fui quam aut vellem aut quam me putavi fore.

13. Unum est, quod tibi ego praecipere non desinam, neque te patiar, quantum erit in me, cum exceptione laudari. Omnes enim, qui istinc veniunt, ita de tua virtute, integritate, humanitate commemorant, ut in tuis summis laudibus excipiant unam iracundiam. Quod vitium quum in hac privata quotidianaque vita levis esse animi atque infirmi videtur, tum vero nihil est tam deforme quam ad summum imperium

etiam acerbitatem naturae adiungere. Quare illud non suscipiam, ut, quae de iracundia dici solent a doctissimis hominibus, ea nunc tibi exponam, quum et nimis longus esse nolim et ex multorum scriptis ea facile possis cognoscere: illud, quod est epistolae proprium, ut is ad quem scribitur de iis rebus quas ignorat certior fiat, praetermittendum esse non puto. Sic ad nos omnes fere deferunt: nihil, quum absit iracundia, dicere solent te fieri posse iucundius, sed quum te alicuius improbitas perversitasque commoverit, sic te animo incitari, ut ab omnibus tua desideretur humanitas. Quare quoniam in eam rationem vitae nos non tam cupiditas quaedam gloriae quam res ipsa ac fortuna deduxit, ut sempiternus sermo hominum de nobis futurus sit, caveamus, quantum efficere et consequi possumus, ut ne quod in nobis insigne vitium fuisse dicatur. Neque ego nunc hoc contendo, quod fortasse quum in omni natura tum iam in nostra aetate difficile est, mutare animum et, si quid est penitus insitum moribus, id subito evellere, sed te illud admoneo, ut, si hoc plene vitare non potes, quod ante occupatur animus ab iracundia quam providere ratio potuit ne occuparetur, ut te ante compares quotidieque meditere resistendum esse iracundiae, quumque ea maxime animum moveat, tum tibi esse diligentissime linguam continendam: quae quidem mihi virtus interdum non minor videtur quam omnino non irasci. Nam illud est non solum gravitatis, sed nonnumquam etiam lentitudinis, moderari vero et animo et orationi, quum sis iratis, aut etiam tacere et tenere in sua potestate motum animi et dolorem, etsi non est perfectae sapientiae, tamen est non mediocris ingenii. Atque in hoc genere multo te esse iam commodiorem mitioremque nuntiant. Nullae tuae vehementiores animi concitationes, nulla maledicta ad nos, nullae contumeliae perferuntur: quae quum abhorrent a litteris, ab humanitate, tum vero contraria sunt imperio ac dignitati. Nam si implacabiles iracundiae

sunt, summa est acerbitas: sin autem exorabiles, summa levitas: quae tamen, ut in malis, acerbitati anteponenda est.

14. Sed quoniam primus annus habuit de hac reprehensione plurimum sermonis, credo propterea quod tibi hominum iniuriae, quod avaritia, quod insolentia praeter opinionem accidebat et intolerabilis videbatur, secundus autem multo lenior, quod et consuetudo et ratio et, ut ego arbitror, meae quoque litterae te patientiorem lenioremque fecerunt, tertius annus ita debet esse emendatus, ut ne minimam quidem rem quisquam possit ullam reprehendere. Ac iam hoc loco non hortatione neque praeceptis, sed precibus tecum fraternis ago, totum ut animum curam cogitationemque tuam ponas in omnium laude undique colligenda. Quod si in mediocri statu sermonis ac praedicationis nostrae res essent, nihil abs te eximium, nihil praeter aliorum consuetudinem postularetur. Nunc vero propter earum rerum, in quibus versati sumus, splendorem et magnitudinem, nisi summam laudem ex ista provincia adsequimur, vix videmur summam vituperationem posse vitare. Ea nostra ratio est, ut omnes boni quum faveant tum etiam omnem a nobis diligentiam virtutemque et postulent et exspectent, omnes autem improbi, quod cum his bellum sempiternum suscepimus, vel minima re ad reprehendendum contenti esse videantur. Quare quoniam eiusmodi theatrum es sortitus, celebritate refertissimum, magnitudine amplissimum, iudicio eruditissimum, natura autem ita resonans, ut usque Romam significationes vocesque referantur, contende, quaeso, atque elabora, non modo ut his rebus dignus fuisse, sed etiam ut illa omnia tuis artibus superasse videare.

15. Et quoniam mihi casus urbanam in magistratibus administrationem rei publicae, tibi provincialem dedit, si mea pars nemini cedit, fac ut tua ceteros vincat. Simul et illud cogita, nos non de reliqua et sperata gloria iam laborare, sed de parta dimicare: quae quidem non tam expetenda nobis

fuit quam tuenda est. Ac si mihi quidquam esset abs te separatum, nihil amplius desiderarem hoc statu, qui mihi iam partus est. Nunc vero sic res sese habet, ut, nisi omnia tua facta atque dicta nostris rebus istinc respondeant, ego me tantis meis laboribus tantisque periculis, quorum tu omnium particeps fuisti, nihil consecutum putem. Quod si, ut amplissimum nomen consequeremur, unus praeter ceteros adiuvisti, certe idem, ut id retineamus, praeter ceteros elaborabis. Non est tibi his solis utendum existimationibus ac iudiciis qui nunc sunt hominum, sed iis etiam qui futuri sunt: quamquam illorum erit verius iudicium obtrectatione et malevolentia liberatum. Denique illud etiam debes cogitare, non te tibi soli gloriam quaerere: quod si esset, tamen non negligeres, praesertim quum amplissimis monumentis consecrare voluisses memoriam nominis tui, sed ea tibi est communicanda mecum, prodenda liberis nostris. In quo cavendum est ne, si negligentior fueris, non solum tibi parum consuluisse, sed etiam tuis invidisse videaris.

16. Atque haec non eo dicuntur, ut te oratio mea dormientem excitasse, sed potius ut currentem incitasse videatur. Facies enim perpetuo, quae fecisti, ut omnes aequitatem tuam, temperantiam, severitatem, integritatemque laudarent. Sed me quaedam tenet propter singularem amorem infinita in te aviditas gloriae, quamquam illud existimo, quum iam tibi Asia, sicut uni cuique sua domus, nota esse debeat, quum ad tuam summam prudentiam tantus usus accesserit, nihil esse quod ad laudem attineat, quod non tu optime perspicias et tibi non sine cuiusquam exhortatione in mentem veniat quotidie. Sed ego, qui, quum tua lego, te audire, et qui, quum ad te scribo, tecum loqui videor, idcirco et tua longissima quaque epistola maxime delector et ipse in scribendo sum saepe longior. Illud te ad extremum et oro et hortor, ut tamquam poetae boni et actores industrii solent, sic tu in extrema parte et conclusione muneris ac negotii tui

diligentissimus sis, ut hic tertius annus imperii tui tamquam tertius actus perfectissimus atque ornatissimus fuisse videatur. Id facillime facies, si me, cui semper uni magis quam universis placere voluisti, tecum semper esse putabis et omnibus iis rebus, quas dices et facies, interesse. Reliquum est ut te orem ut valetudini tuae, si me et tuos omnes valere vis, diligentissime servias. Vale.

II. SOME SPECIMENS OF PRACTICE.

1. *The Claims of the Province of Sicily on Rome.*

Antequam de incommodis Siciliae dicam, pauca mihi videntur esse de provinciae dignitate, vetustate, utilitate dicenda. Nam quum omnium sociorum provinciarumque rationem diligenter habere debetis, tum praecipue Siciliae, iudices, plurimis iustissimisque de causis: primum, quod omnium nationum exterarum princeps Sicilia se ad amicitiam fidemque populi Romani applicuit: prima omnium, id quod ornamentum imperii est, provincia est appellata: prima docuit maiores nostros, quam praeclarum esset, exteris gentibus imperare: sola fuit ea fide benevolentiaque erga populum Romanum, ut civitates eius insulae, quae semel in amicitiam nostram venissent, numquam postea deficerent, pleraeque autem et maxime illustres in amicitia perpetuo manerent. Itaque maioribus nostris in Africam ex hac provincia gradus imperii factus est. Neque enim tam facile opes Karthaginis tantae concidissent, nisi illud et rei frumentariae subsidium et receptaculum classibus nostris pateret. Quare P. Africanus, Karthagine deleta, Siculorum urbes signis monumentisque pulcherrimis exornavit: ut, quos victoria populi Romani maxime laetari arbitrabatur, apud eos

monumenta victoriae plurima collocaret. Denique ille ipse M. Marcellus, cuius in Sicilia virtutem hostes, misericordiam victi, fidemque ceteri Siculi perspexerunt, non solum sociis in eo bello consuluit, verum etiam superatis hostibus temperavit. Urbem pulcherrimam, Syracusas, quae quum manu munitissima esset, tum loci natura terra ac mari claudebatur, quum vi consilioque cepisset, non solum incolumem passus est esse, sed ita reliquit ornatam, ut esset idem monumentum victoriae, mansuetudinis, continentiae: quum homines viderent et quid expugnasset, et quibus pepercisset, et quae reliquisset. Tantum ille honorem Siciliae habendum putavit, ut ne hostium quidem urbem ex sociorum insula tollendam arbitraretur. Itaque ad omnes res Sicilia provincia semper usi sumus, ut, quidquid ex sese posset efferre, id non apud eos nasci, sed domi nostrae conditum putaremus. Quando illa frumentum quod deberet non ad diem dedit? quando id quod opus esse putaret non ultro pollicita est? quando id quod imperaretur recusavit? Itaque ille M. Cato Sapiens cellam penariam reipublicae nostrae, nutricem plebis Romanae Siciliam nominabat. Nos vero experti sumus Italico maximo difficillimoque bello Siciliam nobis non pro penaria cella, sed pro aerario illo maiorum vetere ac referto fuisse. Nam sine ullo sumptu nostro, coriis, tunicis, frumentoque suppeditato, maximos exercitus nostros vestivit, aluit, armavit. Quid? illa, quae forsitan ne sentiamus quidem, iudices, quanta sunt? quod multis locupletioribus civibus utimur, quod habent propinquam, fidelem, fructuosamque provinciam, quo facile excurrant, ubi libenter negotium gerant: quos illa partim mercibus suppeditandis cum quaestu compendioque dimittit, partim retinet, ut arare, ut pascere, ut negotiari libeat, ut denique sedes ac domicilium collocare. Quod commodum non mediocre populi Romani est; tantum civium Romanorum numerum, tam prope ab domo, tam bonis fructuosisque rebus detineri. Et quoniam

quasi quaedam praedia populi Romani sunt vectigalia nostra atque provinciae, quemadmodum propinquis vos vestris praediis maxime delectamini, sic populo Romano iucunda suburbanitas est huiusce provinciae. Iam vero hominum ipsorum, iudices, ea patientia virtus frugalitasque est, ut proxime ad nostram disciplinam illam veterem, non ad hanc quae nunc increbruit, videantur accedere. Nihil ceterorum simile Graecorum: nulla desidia, nulla luxuria; contra summus labor in publicis privatisque rebus, summa parsimonia, summa diligentia. Sic porro nostros homines diligunt, ut his solis neque publicanus, neque negotiator odio sit. Magistratuum autem nostrorum iniurias ita multorum tulerunt, ut numquam ante hoc tempus ad aram legum praesidiumque vestrum publico consilio confugerint: tametsi et illum annum pertulerant, qui sic eos afflixerat, ut salvi esse non possent, nisi C. Marcellus quasi aliquo fato venisset, ut bis ex eadem familia salus Siciliae constitueretur, et postea M. Antonii infinitum illud imperium senserant. Sic a maioribus suis acceperant, tanta populi Romani in Siculos esse beneficia, ut etiam iniurias nostrorum hominum perferendas putarent. Hunc denique ipsum pertulissent, si humano modo, si usitato more, si denique uno aliquo in genere peccasset. Sed, quum perferre non possent luxuriem, crudelitatem, avaritiam, superbiam; quum omnia sua commoda, jura, beneficia senatus populique Romani, unius scelere ac libidine perdidissent, hoc statuerunt, aut istius iniurias per vos ulcisci ac persequi, aut, si vobis indigni essent visi, quibus opem auxiliumque ferretis, urbes ac sedes suas relinquere, quandoquidem agros iam ante istius iniuriis exagitati reliquissent.

2. *The Case of Sopater.*

1. Sopater quidam fuit Halicyensis, homo domi suae cum primis locuples atque honestus. Is ab inimicis suis

apud C. Sacerdotem praetorem rei capitalis quum accusatus esset, facile eo iudicio est liberatus. Huic eidem Sopatro iidem inimici ad C. Verrem, quum is Sacerdoti successisset, eiusdem rei nomen detulerunt. Res Sopatro facilis videbatur, et quod erat innocens, et quod Sacerdotis iudicium improbare istum ausurum non arbitrabatur. Citatur reus: causa agitur Syracusis: crimina tractantur ab accusatore ea, quae erant antea non solum defensione, verum etiam iudicio dissoluta. Causam Sopatri defendebat Q. Minucius, eques Romanus in primis splendidus atque honestus, vobisque, iudices, non ignotus. Nihil erat in causa, quod metuendum aut omnino quod dubitandum videretur. Interea istius libertus et accensus idem Timarchides, qui est, id quod ex pluribus testibus priore actione didicistis, rerum huiusmodi omnium transactor et administer, ad Sopatrum venit; monet hominem, ne nimis iudicio Sacerdotis et causae confidat: accusatores inimicosque eius habere in animo pecuniam praetori dare: praetorem tamen ob salutem malle accipere: et simul malle, si fieri posset, rem iudicatam non rescindere. Sopater, quum hoc illi improvisum atque inopinatum accidisset, commotus est sane, neque in praesentia Timarchidi quid responderet habuit, nisi se consideraturum quid sibi de ea re esset faciendum: et simul ostendit se in summa difficultate esse nummaria. Post ad amicos retulit; qui quum ei fuissent auctores redimendae salutis, ad Timarchidem venit. Expositis suis difficultatibus, hominem ad HS. LXXX perducit: eamque ei pecuniam numerat.

2. Posteaquam ad causam dicendam ventum est: tum vero sine metu, sine cura omnes erant, qui Sopatrum defendebant. Crimen nullum erat: res iudicata: Verres nummos acceperat. Quis posset dubitare, quidnam esset futurum? Res illo die non peroratur: dimittitur iudicium. Iterum ad Sopatrum Timarchides venit: ait accusatores eius multo maiorem pecuniam praetori polliceri, quam quantam

hic dedisset: proinde, si saperet, videret quid sibi esset faciendum. Homo, quamquam erat et Siculus et reus, hoc est, et iure iniquo et tempore adverso, ferre tamen atque audire diutius Timarchidem non potuit: 'Facite,' inquit, 'quod vobis libet; daturus non sum amplius.' Idemque hoc amicis eius et defensoribus videbatur: atque eo etiam magis, quod iste, quoquo modo se in ea quaestione praebebat, tamen in consilio habebat homines honestos e conventu Syracusano, qui Sacerdoti quoque in consilio fuerant tum, quum est idem hic Sopater absolutus. Hoc rationis habebant, facere eos nullo modo posse, ut eodem crimine, iisdem testibus, Sopatrum condemnarent iidem homines, qui antea absolvissent. Itaque hac una spe ad iudicium venitur. Quo posteaquam ventum est, quum in consilium frequentes convenissent iidem qui solebant, et hac una spe tota defensio Sopatri niteretur, consilii frequentia et dignitate, et quod erant, ut dixi, iidem, qui antea Sopatrum eodem illo crimine liberarant: cognoscite hominis apertam, ac non modo non ratione, sed ne dissimulatione quidem tectam improbitatem et audaciam. M. Petilium, equitem Romanum, quem habebat in consilio, iubet operam dare, quod rei privatae iudex esset. Petilius recusabat, quod suos amicos, quos sibi in consilio esse vellet, ipse Verres retineret. Iste homo liberalis negat se quemquam retinere eorum, qui Petilio vellent adesse. Itaque discedunt omnes. Nam ceteri quoque impetrant, ne retineantur, qui se velle dicebant alterutri eorum, qui tum illud iudicium habebant, adesse. Itaque iste solus cum sua cohorte nequissima relinquitur. Non dubitabat Minucius, qui Sopatrum defendebat, quin iste, quoniam consilium dimisisset, illo die rem illam quaesiturus non esset: quum repente iubetur dicere. Respondet: 'Ad quos?' 'Ad me,' inquit, 'si tibi idoneus videor, qui de homine Siculo ac Graeculo iudicem.' 'Idoneus es,' inquit; 'sed pervellem adessent ii, qui affuerant antea causamque cognorant.' 'Dic,' inquit:

'illi adesse non possunt.' 'Nam hercule,' inquit Q. Minucius, 'me quoque Petilius, ut sibi in consilio adessem, rogavit.' Et simul a subselliis abire coepit. Iste iratus hominem verbis vehementioribus prosequitur, atque ei gravius etiam minari coepit, quod in se tantum crimen invidiamque conflaret.

3. Minucius, qui Syracusis sic negotiaretur, ut sui iuris dignitatisque meminisset, et qui sciret, ita se in provincia rem augere oportere, ut ne quid de libertate deperderet; homini quae visa sunt, et quae tempus illud tulit et causa, respondit: causam sese dimisso atque ablegato consilio defensurum negavit. Itaque a subselliis discessit: idemque hoc praeter Siculos ceteri Sopatri amici advocatique fecerunt. Iste, quamquam est incredibili importunitate et audacia, tamen subito solus destitutus pertimuit et conturbatus est. Quid ageret, quo se verteret, nesciebat. Si dimisisset eo tempore quaestionem, post, illis adhibitis in consilium, quos ablegarat, absolutum iri Sopatrum videbat: sin autem hominem miserum atque innocentem condemnasset, quum ipse praetor sine consilio, reus autem sine patrono atque advocatis fuisset, iudiciumque C. Sacerdotis rescidisset, invidiam se sustinere non posse tantam arbitrabatur. Itaque aestuabat dubitatione: versabat se in utramque partem non solum mente, verum etiam corpore: ut omnes qui aderant intelligere possent, in animo eius metum cupiditatemque pugnare. Erat hominum conventus maximus, summum silentium, summa exspectatio, quonam esset eius cupiditas eruptura: crebro demittebat se accensus ad aurem Timarchides. Tum iste aliquando, 'Age, dic,' inquit. Reus implorare hominum atque deum fidem, ut cum consilio cognosceret. Tum repente iste testes citari iubet: dicit unus et alter breviter: nihil interrogatur: praeco DIXISSE pronuntiat. Iste, quasi metueret, ne Petilius privato illo iudicio transacto aut dilato cum ceteris in consilium reverteretur, ita properans de sella

exsiluit: hominem innocentem, a C. Sacerdote absolutum, indicta causa, de sententia scribae medici haruspicisque condemnat.

3. *The Case of Sthenius.*

1. Sthenius est, is qui nobis assidet, Thermitanus, antea multis propter summam virtutem summamque nobilitatem, nunc propter suam calamitatem atque istius insignem iniuriam omnibus notus. Huius hospitio Verres quum esset usus, et quum apud eum non modo Thermis saepenumero fuisset, sed etiam habitasset; domo eius omnia abstulit, quae paullo magis animum cuiuspiam aut oculos possent commovere. Etenim Sthenius ab adolescentia paullo studiosius haec compararat, supellectilem ex aere elegantiorem, et Deliacam et Corinthiam, tabulas pictas, etiam argenti bene facti, prout Thermitani hominis facultates ferebant, satis: quae, quum esset in Asia adolescens, studiose, ut dixi, comparabat, non tam suae delectationis causa, quam ad invitationes adventusque nostrorum hominum, amicorum suorum atque hospitum. Quae posteaquam iste omnia abstulit, alia rogando, alia poscendo, alia sumendo: ferebat Sthenius, ut poterat: tangebatur tamen animi dolore necessario, quod domum eius exornatam atque instructam fere iam iste reddiderat nudam atque inanem: verumtamen dolorem suum nemini impertiebat: praetoris iniurias tacite, hospitis placide ferendas arbitrabatur. Interea iste cupiditate illa sua nota atque apud omnes pervagata, quum signa quaedam pulcherrima atque antiquissima Thermis in publico posita vidisset, adamavit: a Sthenio petere coepit, ut ad ea tollenda operam suam profiteretur seque adiuvaret. Sthenius vero non solum negavit, sed etiam ostendit, id fieri nullo modo posse, ut signa antiquissima, monumenta P. Africani, ex oppido Thermitanorum, incolumi illa civitate imperioque populi Romani, tollerentur.

2. Etenim ut simul P. Africani quoque humanitatem et

aequitatem cognoscatis, oppidum Himeram Karthaginienses quondam ceperant, quod fuerat in primis Siciliae clarum et ornatum. Scipio, qui hoc dignum populo Romano arbitrabatur, bello confecto socios sua per nostram victoriam recuperare, Siculis omnibus, Karthagine capta, quae potuit restituenda curavit. Himera deleta, quos cives belli calamitas reliquos fecerat, ii sese Thermis collocarant in eiusdem agri finibus, neque longe ab oppido antiquo. Hi se patrum fortunam ac dignitatem recuperare arbitrabantur, quum illa maiorum ornamenta in eorum oppido collocabantur. Erant signa ex aere complura: in his mira pulchritudine ipsa Himera, in muliebrem figuram habitumque formata, ex oppidi nomine et fluminis. Erat etiam Stesichori poetae statua senilis incurva, cum libro, summo, ut putant, artificio facta; qui fuit Himerae, sed et est et fuit tota Graecia, summo propter ingenium honore et nomine. Haec iste ad insaniam concupiverat. Etiam, quod paene praeterii, capella quaedam est, ea quidem mire, ut etiam nos, qui rudes harum rerum sumus, intelligere possimus, scite facta et venuste. Haec et alia Scipio non negligenter abiecerat, ut homo intelligens Verres auferre posset; sed Thermitanis restituerat: non quo ipse hortos aut suburbanum aut locum omnino, ubi ea poneret, nullum haberet; sed si domum abstulisset, non diu Scipionis appellarentur, sed eorum, ad quoscumque illius morte venissent: nunc his locis posita sunt, ut mihi semper Scipionis fore videantur itaque dicantur.

3. Haec quum iste posceret, agereturque ea res in senatu, Sthenius vehementissime restitit; multaque, ut in primis Siculorum in dicendo copiosus est, commemoravit: urbem relinquere Thermitanos esse honestius, quam pati, tolli ex urbe monumenta maiorum, spolia hostium, beneficia clarissimi viri, indicia societatis populi Romani atque amicitiae. Commoti animi sunt omnium: repertus est nemo, quin mori diceret satius esse. Itaque hoc adhuc oppidum Verres invenit prope

solum in orbe terrarum, unde nihil eiusmodi rerum de publico per vim, nihil occulte, nihil imperio, nihil gratia, nihil pretio posset auferre. Verumtamen hasce eius cupiditates exponam alio loco: nunc ad Sthenium revertar. Itaque iste vehementer Sthenio infensus hospitium ei renuntiat: domo eius emigrat atque adeo exit: nam iam ante migrarat. Eum autem inimicissimi Sthenii domum suam statim invitant, ut animum eius in Sthenium inflammarent ementiendo aliquid et criminando. Hi autem erant inimici Agathinus, homo nobilis, et Dorotheus, qui habebat in matrimonio Callidamam, Agathini eius filiam.

4. Itaque hortari homines coepit, ut aliquid Sthenio periculi crearent criminisque confingerent. Dicebant se illi nihil habere, quod dicerent. Tum iste his aperte ostendit et confirmavit, eos in Sthenium, quidquid vellent, simul atque ad se detulissent, probaturos. Ita illi non procrastinant: Sthenium statim educunt: aiunt ab eo litteras publicas esse corruptas. Sthenius postulat, ut quum secum sui cives agant de litteris publicis corruptis, eiusque rei legibus Thermitanorum actio sit; quum senatus populusque Romanus Thermitanis, quod semper in amicitia fideque mansissent, urbem, agros, legesque suas reddidisset; Publiusque Rupilius postea leges ita Siculis ex senatusconsulto de decem legatorum sententia dedisset, ut cives inter sese legibus suis agerent; idemque hoc haberet Verres ipse in edicto; ut de his omnibus causis se ad leges reiiceret. Iste, homo omnium aequissimus atque a cupiditate remotissimus, se cogniturum esse confirmat: paratum ad causam dicendam venire hora nona iubet. Non erat obscurum, quid homo improbus ac nefarius cogitaret. Intellectum est, id istum agere, ut, quum Sthenium sine ullo argumento ac sine teste damnasset, tum homo nefarius de homine nobili atque id aetatis suoque hospite virgis supplicium crudelissime sumeret. Quod quum esset perspicuum, de amicorum hospitumque suorum sententia Thermis

Sthenius Romam profugit: hiemi sese fluctibusque committere maluit, quam non istam communem Siculorum tempestatem calamitatemque vitare.

5. Iste homo certus et diligens ad horam nonam praesto est. Sthenium citari iubet. Quem posteaquam videt non adesse, dolore ardere atque iracundia furere coepit: Venerios in domum Sthenii mittere: equites circum agros eius villasque dimittere. Itaque dum exspectat, quidnam sibi certi afferatur, ante horam tertiam noctis de foro non discedit. Postridie mane descendit: Agathinum ad sese vocat: iubet eum de litteris publicis in absentem Sthenium dicere. Erat eiusmodi causa, ut ille ne sine adversario quidem apud inimicum iudicem reperire posset quid diceret. Itaque tantum verbo posuit, Sacerdote praetore Sthenium litteras publicas corrupisse. Vix ille hoc dixerat, quum iste pronuntiat, STHENIUM LITTERAS PUBLICAS CORRUPISSE VIDERI: et haec praeterea addidit homo Venerius, novo modo, nullo exemplo, OB EAM REM HS QUINGENTIES VENERI ERYCINAE DE STHENII BONIS EXACTURUM: bonaque eius statim coepit vendere: et vendidisset, si tantulum morae fuisset, quo minus ei pecunia illa numeraretur. Ea posteaquam numerata est, contentus hac iniquitate non fuit: palam de sella ac tribunali pronuntiat: SI QUIS ABSENTEM STHENIUM REI CAPITALIS REUM FACERE VELLET, SESE EIUS NOMEN RECEPTURUM: et simul, ut ad causam accederet nomenque deferret, Agathinum, novum affinem atque hospitem, coepit hortari. Tum ille clare omnibus audientibus, sese id non esse facturum neque se usque eo Sthenio esse inimicum, ut eum rei capitalis affinem esse diceret. Hic tum repente Pacilius quidam, homo egens et levis, accedit: ait, si liceret, nomen absentis deferre se velle. Iste vero, et licere et fieri solere et se recepturum. Itaque defertur. Edicit statim, ut Kalendis Decembr. adsit Sthenius Syracusis. Hic, qui Romam pervenisset satisque feliciter anni iam adverso tempore

navigasset omniaque habuisset aequiora et placabiliora quam animum praetoris atque hospitis, rem ad amicos suos detulit: quae, ut erat acerba atque indigna, sic videbatur omnibus.

6. Itaque in senatu continuo Cn. Lentulus et L. Gellius consules faciunt mentionem, placere statui, si patribus conscriptis videretur, NE ABSENTES HOMINES IN PROVINCIIS REI FIERENT RERUM CAPITALIUM: causam Sthenii totam, et istius crudelitatem et iniquitatem senatum docent. Aderat in senatu Verres, pater istius, et flens unum quemque senatorem rogabat, ut filio suo parceret; neque tamen multum proficiebat: erat enim summa voluntas senatus. Itaque sententiae dicebantur, QUUM STHENIUS ABSENS REUS FACTUS ESSET, DE ABSENTE IUDICIUM NULLUM FIERI PLACERE, ET, SI QUOD ESSET FACTUM, ID RATUM ESSE NON PLACERE. Eo die transigi nihil potuit, quod et id temporis erat, et ille, pater istius, invenerat homines, qui dicendo tempus consumerent. Postea senex Verres defensores atque hospites omnes Sthenii convenit: rogat eos atque orat, ne oppugnent filium suum: de Sthenio ne laborent: confirmat his, curaturum se esse, ne quid ei per filium suum noceatur: se homines certos eius rei causa in Siciliam et terra et mari esse missurum. Et erat spatium dierum fere triginta ante Kalendas Decembr.: quo die iste ut Syracusis Sthenius adesset dixerat. Commoventur amici Sthenii, sperant fore, ut patris litteris nuntiisque filius ab illo furore revocetur. In senatu postea causa non agitur. Veniunt ad istum domestici nuntii litterasque a patre afferunt ante Kalendas Decembr., quum isti etiam tum de Sthenio in integro tota res esset: eodemque ei tempore de eadem re litterae complures a multis eius amicis ac necessariis afferuntur.

7. Hic iste, qui prae cupiditate neque officii sui neque periculi neque pietatis neque humanitatis rationem habuisset umquam, neque in eo quod monebatur auctoritatem patris, nec in eo quod rogabatur voluntatem anteponendam putavit

libidini suae: mane Kalendis Decembr. ut edixerat, Sthenium citari iubet. Si abs te istam rem parens tuus alicuius amici rogatu benignitate aut ambitione adductus petisset, gravissima tamen apud te voluntas patris esse debuisset, quum vero abs te tui capitis causa peteret hominesque certos domo misisset, hique eo tempore ad te venissent, quum tibi in integro tota res esset, ne tum quidem te potuit, si non pietatis, at salutis tuae ratio ad officium sanitatemque reducere? Citat reum: non respondet. Citat accusatorem: (attendite, quaeso, iudices: videte, quanto opere istius amentiae fortuna ipsa adversata sit, et simul videte, quis Sthenii causam casus adiuverit:) citatus accusator, M. Pacilius, nescio quo casu, non respondit, non affuit. Si praesens Sthenius reus esset factus: si manifesto in maleficio teneretur; tamen, quum accusator non adesset, Sthenium condemnari non oporteret. Etenim, si posset reus absente accusatore condemnari, non ego a Vibone Veliam parvulo navigio inter fugitivorum ac praedonum ac tua tela venissem, quo tempore omnis illa mea festinatio fuit cum periculo capitis ob eam causam, ne tu ex reis eximerere, si ego ad diem non affuissem. Quod igitur tibi erat in tuo iudicio optatissimum, me, quum citatus essem, non adesse, cur Sthenio non putasti prodesse oportere, quum eius accusator non affuisset? Itaque fecit, ut exitus principio simillimus reperiretur: quem absentem reum fecerat, eum absente accusatore condemnat.

4. *The Story of Caius Heius.*

1. C. Heius est Mamertinus (omnes hoc mihi, qui Messanam accesserunt, facile concedent) omnibus rebus in illa civitate ornatissimus. Huius domus est vel optima Messanae, notissima quidem certe, et nostris hominibus apertissima maximeque hospitalis. Ea domus ante adventum istius sic ornata fuit, ut urbi quoque esset ornamento. Nam ipsa

Messana, quae situ moenibus portuque ornata sit, ab his rebus, quibus iste delectatur, sane vacua atque nuda est. Erat apud Heium sacrarium magna cum dignitate in aedibus, a maioribus traditum, perantiquum; in quo signa pulcherrima quattuor summo artificio, summa nobilitate, quae non modo istum hominem ingeniosum atque intelligentem, verum etiam quemvis nostrum, quos iste idiotas appellat, delectare possent: unum Cupidinis marmoreum Praxiteli: nimirum didici etiam, dum in istum inquiro, artificum nomina. Idem, opinor, artifex eiusdemmodi Cupidinem fecit illum, qui est Thespiis, propter quem Thespiae visuntur: nam alia visendi causa nulla est. Itaque ille L. Mummius, quum Thespiadas, quae ad aedem Felicitatis sunt, ceteraque profana ex illo oppido signa tolleret, hunc marmoreum Cupidinem, quod erat consecratus, non attigit.

2. Verum, ut ad illud sacrarium redeam, signum erat hoc, quod dico, Cupidinis e marmore: ex altera parte Hercules, egregie factus ex aere: is dicebatur esse Myronis, ut opinor: et certe. Item ante hos deos erant arulae, quae cuivis sacrarii religionem significare possent: erant aenea praeterea duo signa, non maxima, verum eximia venustate, virginali habitu atque vestitu, quae manibus sublatis sacra quaedam more Atheniensium virginum reposita in capitibus sustinebant: Canephoroe ipsae vocabantur: sed earum artificem, quem? quemnam? recte admones, Polycletum esse dicebant. Messanam ut quisque nostrum venerat, haec visere solebat: omnibus haec ad visendum patebant quotidie: domus erat non domino magis ornamento, quam civitati. C. Claudius, cuius aedilitatem magnificentissimam scimus fuisse, usus est hoc Cupidine tamdiu, dum forum diis immortalibus populoque Romano habuit ornatum: et, quum esset hospes Heiorum, Mamertini autem populi patronus, ut illis benignis usus est ad commodandum, sic ipse diligens fuit ad reportandum. Nuper homines nobiles eiusmodi, iudices, et quid

dico nuper? immo vero modo ac plane paullo ante vidimus, qui forum ac basilicas non spoliis provinciarum, sed ornamentis amicorum; commodis hospitum, non furtis nocentium, ornarent: qui tamen signa atque ornamenta sua cuique reddebant, non ablata ex urbibus sociorum, quatridui causa, per simulationem aedilitatis, domum deinde atque ad suas villas auferebant. Haec omnia quae dixi signa, iudices, ab Heio de sacrario Verres abstulit: nullum, inquam, horum reliquit, neque aliud ullum tamen, praeter unum pervetus ligneum, Bonam Fortunam, ut opinor. Eam iste habere domi suae noluit.

3. Pro deum hominumque fidem! quid hoc est? quae est haec causa? quae haec impudentia est? Quae dico signa, antequam abs te sublata sunt, Messanam cum imperio nemo venit, quin viderit. Tot praetores, tot consules in Sicilia, tum in pace, tum etiam in bello fuerunt; tot homines cuiusque modi; non loquor de integris, innocentibus, religiosis: tot cupidi, tot improbi, tot audaces: quorum nemo sibi tam vehemens, tam potens, tam nobilis visus est, qui ex illo sacrario quidquam poscere aut tollere aut attingere auderet. Verres, quod ubique erit pulcherrimum, auferet? nihil habere praeterea cuiquam licebit? tot domus locupletissimas domus istius una capiet? idcirco nemo superiorum attigit, ut iste tolleret? ideo C. Claudius Pulcher retulit, ut C. Verres posset auferre?

4. Sed quid ego tam vehementer invehor? verbo uno repellar. 'Emi,' inquit. O dii immortales! praeclaram defensionem! Mercatorem cum imperio ac securibus in provinciam misimus, omnia qui signa, tabulas pictas, omne argentum, aurum, ebur, gemmas coëmeret, nihil cuiquam relinqueret! Haec enim mihi ad omnia defensio patefieri videtur, emisse. Primum, si id quod vis tibi ego concedam, ut emeris, quoniam in toto hoc genere hac una defensione usurus es: quaero, cuiusmodi tu iudicia Romae putaris esse,

si tibi hoc quemquam concessurum putasti, te in praetura atque imperio tot res, tam pretiosas, omnes denique res, quae alicuius pretii fuerint, tota ex provincia coëmisse? Videte maiorum diligentiam, qui nihildum etiam istiusmodi suspicabantur; verumtamen ea, quae parvis in rebus accidere poterant, providebant. Neminem, qui cum potestate aut legatione in provinciam esset profectus, tam amentem fore putaverunt, ut emeret argentum, (dabatur enim de publico): ut vestem, (praebebatur enim legibus): mancipium putaverunt, quo et omnes utimur, et non praebetur a populo. Sanxerunt, NE QUIS EMERET MANCIPIUM, NISI IN DEMORTUI LOCUM. Si qui Romae esset demortuus? immo, si quis ibidem. Non enim te instruere domum tuam voluerunt in provincia, sed illum usum provinciae supplere. Quae fuit causa, cur tam diligenter nos in provinciis ab emptionibus removerent? Haec, iudices, quod putabant ereptionem esse, non emptionem, quum venditori suo arbitratu vendere non liceret. In provinciis intelligebant, si is, qui esset cum imperio ac potestate, quod apud quemque esset emere vellet, idque ei liceret, fore uti, quod quisque vellet, sive esset venale, sive non esset, quanti vellet auferret. Dicet aliquis: 'Noli isto modo agere cum Verre: noli eius facta ad antiquae religionis rationem exquirere: concede, ut impune emerit, modo ut bona ratione emerit, nihil pro potestate, nihil ab invito, nihil per iniuriam.' Sic agam. Si quid venale habuit Heius; si id, quanti aestimabat, tanti vendidit: desino quaerere, cur emeris.

5. Quid igitur nobis faciundum est? Num argumentis utendum in re eiusmodi? Quaerendum est, credo, Heius iste num aes alienum habuerit, num auctionem fecerit: si fecit, num tanta difficultas eum rei nummariae tenuerit, tanta egestas, tanta vis presserit, ut sacrarium suum spoliaret, ut deos patrios venderet. At hominem video auctionem fecisse nullam; vendidisse praeter fructus suos nihil umquam; non

modo in aere alieno nullo, sed in suis nummis multis esse ac semper fuisse; si haec contra ac dico essent omnia, tamen illum haec, quae tot annos in familia sacrarioque maiorum fuissent, venditurum non fuisse. Quid, si magnitudine pecuniae persuasum est ei? verisimile non est, ut ille homo tam locuples, tam honestus, religioni suae monumentisque maiorum pecuniam anteponeret. Sunt ista: verumtamen abducuntur homines nonnumquam etiam ab institutis suis magnitudine pecuniae. Videamus, quanta ista pecunia fuerit, quae potuerit Heium, hominem maxime locupletem, minime avarum, ab humanitate, a pietate, a religione deducere. Ita iussisti, opinor, ipsum in tabulas referre: HAEC OMNIA SIGNA PRAXITELI, MYRONIS, POLYCLETI, HS VI. MILL. ET IↃ VERRI VENDITA SUNT. Recita ex tabulis. Iuvat me haec praeclara nomina artificum, quae isti ad caelum ferunt, Verris aestimatione sic concidisse. Cupidinem Praxitelis HS CIↃIↃC! Profecto hinc natum est: 'Malo emere, quam rogare.'

6. Dicet aliquis: 'Quid? tu ista permagno aestimas?' Ego vero ad meam rationem usumque meum non aestimo: verumtamen a vobis ita arbitror spectari oportere, quanti haec eorum iudicio, qui studiosi sunt harum rerum, aestimentur; quanti venire soleant; quanti haec ipsa, si palam libereque venirent, venire possent; denique ipse Verres quanti aestimet. Numquam enim, si denariis quadringentis Cupidinem illum putasset, commisisset, ut propter eum in sermonem hominum atque in tantam vituperationem veniret. Quis vestrum igitur nescit, quanti haec aestimentur? In auctione signum aeneum non magnum HS XL millibus venire non vidimus? Quid, si velim nominare homines, qui aut non minoris aut etiam pluris emerint? nonne possum? Etenim qui modus est in his rebus cupiditatis, idem est aestimationis. Difficile est enim finem facere pretio, si non libidini feceris. Video igitur Heium neque voluntate neque difficultate aliqua temporis neque magnitudine pecuniae adductum esse, ut

hacc signa venderet: teque ista simulatione emptionis, vi, metu, imperio, fascibus, ab homine eo, quem una cum ceteris sociis non solum potestati tuae, sed etiam fidei populus Romanus commiserat, eripuisse atque abstulisse.

7. Quid mihi tam optandum, iudices, potest esse in hoc crimine, quam ut haec eadem dicat ipse Heius? Nihil profecto. Sed ne difficilia optemus. Heius est Mamertinus: Mamertina civitas istum publice communi consilio sola laudat: omnibus ipse ceteris Siculis odio est: ab his solis amatur: eius autem legationis, quae ad istum laudandum missa est, princeps est Heius: etenim est primus civitatis: ne forte, dum publicis mandatis serviat, de privatis iniuriis reticeat. Haec quum scirem et cogitarem, commisi tamen, iudices, Heio. Produxi eum prima actione: neque id tamen ullo periculo feci. Quid enim poterat Heius respondere, si esset improbus, si sui dissimilis? Esse illa signa domi suae, non esse apud Verrem? Qui poterat quidquam eiusmodi dicere? Ut homo turpissimus esset impudentissimeque mentiretur, hoc diceret: illa se habuisse venalia, eaque se, quanti voluerit, vendidisse. Homo domi suae nobilissimus, qui vos de religione sua ac dignitate vere existimare maxime vellet, primo dixit se istum publice laudare, quod sibi ita mandatum esset: deinde neque se illa habuisse venalia neque ulla conditione, si, utrum vellet, liceret, adduci umquam potuisse, ut venderet illa, quae in sacrario fuissent a maioribus suis relicta et tradita.

8. Verum haec emisse te dicis. Quid? illa Attalica tota Sicilia nominata ab eodem Heio peripetasmata emere oblitus es? Licuit eodem modo, ut signa. Quid enim actum est? An litteris pepercisti? Verum hominem amentem hoc fugit: minus clarum putavit fore, quod de armario, quam quod de sacrario esset ablatum. At quo modo abstulit? Non possum dicere planius, quam ipse apud vos dixit Heius. Quum quaesissem, numquid aliud de bonis eius pervenisset ad Verrem,

respondit istum ad se misisse, ut sibi mitteret Agrigentum peripetasmata. Quaesivi, an misisset: respondit id, quod necesse erat, scilicet dicto audientem fuisse praetori; misisse. Rogavi, pervenissentne Agrigentum: dixit pervenisse. Quaesivi, quemadmodum revertissent: negavit adhuc revertisse. Risus populi atque admurmuratio omnium facta est. Hic tibi in mentem non venit iubere, ut haec quoque referret HS VI millibus IↃ se tibi vendidisse? Metuisti, ne aes alienum tibi cresceret, si HS VI millibus IↃ tibi constarent ea, quae tu facile posses vendere HS CC millibus? Fuit tanti, mihi crede: haberes quod defenderes: nemo quaereret, quanti illa res esset: si modo te posses docere emisse, facile cui velles tuam causam et factum probares: nunc de peripetasmatis quemadmodum te expedias, non habes.

5. *Verres' Agents. How Pamphilus saved his Cups.*

1. Iam, ut haec omnia reperire ac perscrutari solitus sit, iudices, est operae pretium cognoscere. Cibyratae sunt fratres quidam, Tlepolemus et Hiero: quorum alterum fingere opinor e cera solitum esse, alterum esse pictorem. Hosce opinor Cibyrae, quum in suspicionem venissent suis civibus fanum expilasse Apollinis, veritos poenam iudicii ac legis, domo profugisse. Quod Verrem artificii sui cupidum cognoverant, domo perfugientes ad eum se exsules, quum iste esset in Asia, contulerunt. Habuit secum eos ab illo tempore, et in legationis praedis atque furtis multum illorum opera consilioque usus est. Hi sunt illi, quibus in tabulis retulit sese Q. Tadius dedisse iussu istius Graecis pictoribus. Eos iam bene cognitos et re probatos secum in Siciliam duxit. Quo posteaquam venerunt, mirandum in modum, (canes venaticos diceres,) ita odorabantur omnia et pervestigabant, ut, ubi quidque esset, aliqua

ratione invenirent. Aliud minitando, aliud pollicendo, aliud per servos, aliud per liberos, per amicum aliud, aliud per inimicum inveniebant. Quidquid illis placuerat, perdendum erat. Nihil aliud optabant quorum poscebatur argentum, nisi ut Hieroni et Tlepolemo displiceret.

2. Verum mehercule hoc, iudices, dicam. Memini Pamphilum Lilybaetanum, hospitem meum et amicum, nobilem hominem, mihi narrare, quum iste ab sese hydriam, Boëthi manu factam, praeclaro opere et grandi pondere, per potestatem abstulisset, se sane tristem et conturbatum domum revertisse, quod vas eiusmodi, quod sibi a patre et a maioribus esset relictum, quo solitus esset uti ad festos dies, ad hospitum adventum, a se esset ablatum. Quum sederem, inquit, domi tristis, accurrit Venerius: iubet me scyphos sigillatos ad praetorem statim afferre. Permotus sum, inquit: binos habebam: iubeo promi utrosque, ne quid plus mali nasceretur, et mecum ad praetoris domum ferri. Eo quum veni, praetor quiescebat: fratres illi Cibyratae inambulabant. Qui, me ubi viderunt: 'Ubi sunt, Pamphile,' inquiunt, 'scyphi?' Ostendo tristis: laudant: incipio queri me nihil habiturum, quod alicuius esset pretii, si etiam scyphi essent ablati. Tum illi, ubi me conturbatum vident: 'Quid vis nobis dare, ut isti abs te ne auferantur?' Ne multa, 'sestertios CIↃ me,' inquit, 'poposcerunt: dixi me daturum.' Vocat interea praetor: scyphos poscit. Tum illos coepisse praetori dicere, putasse se, id quod audissent, alicuius pretii scyphos esse Pamphili: luteum negotium esse: non dignum, quod in suo argento Verres haberet. Ait ille, idem sibi videri. Ita Pamphilus scyphos optimos aufert. Et mehercule ego antea, tametsi hoc nescio quid nugatorium sciebam esse, ista intelligere, tamen mirari solebam, istum in his ipsis rebus aliquem sensum habere, quem scirem nulla in re quidquam simile hominis habere.

3. Tum primum intellexi, ad eam rem istos fratres Ciby-

ratas fuisse, ut iste in furando manibus suis, oculis illorum uteretur. At ita studiosus est huius praeclarae existimationis, ut putetur in hisce rebus intelligens esse, ut nuper (videte hominis amentiam) posteaquam est comperendinatus, quum iam pro damnato mortuoque esset, ludis Circensibus mane apud L. Sisennam, virum primarium, quum essent triclinia strata argentumque expositum in aedibus; quum, pro dignitate L. Sisennae, domus esset plena hominum honestissimorum, accessit ad argentum, contemplari unum quodque otiose et considerare coepit. Mirari stultitiam alii, quod in ipso iudicio eius ipsius cupiditatis, cuius insimularetur, suspicionem augeret; alii amentiam, cui comperendinato, quum tam multi testes dixissent, quidquam illorum veniret in mentem. Pueri autem Sisennae, credo, qui audivissent, quae in istum testimonia dicta essent, oculos de isto nusquam deiicere, neque ab argento digitum discedere. Est boni iudicis, parvis ex rebus coniecturam facere unius cuiusque et cupiditatis et incontinentiae. Qui reus, et reus lege comperendinatus, re et opinione hominum paene damnatus, sibi temperare non potuerit maximo conventu, quin L. Sisennae argentum tractaret et consideraret; hunc in provincia praetorem quisquam putabit a Siculorum argento cupiditatem aut manus abstinere potuisse?

6. *How Diodorus was all but robbed.*

1. Melitensis Diodorus est, qui apud vos antea testimonium dixit. Is Lilybaei multos iam annos habitat, homo et domi nobilis, et apud eos, quo se contulit, propter virtutem splendidus et gratiosus. De hoc Verri dicitur, habere eum perbona toreumata; in his pocula duo quaedam, quae Thericlea nominantur, Mentoris manu summo artificio facta. Quod iste ubi audivit, sic cupiditate inflammatus est non solum inspiciundi, verum etiam auferendi, ut Diodorum ad se voca-

ret ac posceret. Ille, qui illa non invitus haberet, respondet Lilybaei se non habere, Melitae apud quemdam propinquum suum reliquisse. Tum iste continuo mittit homines certos Melitam: scribit ad quosdam Melitenses, ut ea vasa perquirant: rogat Diodorum, ut ad illum propinquum suum det litteras: nihil ei longius videbatur, quam dum illud videret argentum. Diodorus, homo frugi ac diligens, qui sua servare vellet, propinquo suo scribit, ut iis, qui a Verre venissent, responderet, illud argentum se paucis illis diebus misisse Lilybaeum. Ipse interea recedit: abesse ab domo paullisper maluit, quam praesens illud optime factum argentum amittere. Quod ubi audivit iste, usque eo est commotus, ut sine ulla dubitatione insanire omnibus ac furere videretur. Quia non potuerat argentum eripere, ipse a Diodoro erepta sibi vasa optime facta dicebat: minitari absenti Diodoro: vociferari palam: lacrimas interdum vix tenere. Eriphylam accepimus in fabulis ea cupiditate, ut, quum vidisset monile, ut opinor, ex auro et gemmis, pulchritudine eius incensa, salutem viri proderet. Similis istius cupiditas; hoc etiam acrior atque insanior, quod illa cupiebat id quod viderat, huius libidines non solum oculis, sed etiam auribus excitabantur.

2. Conquiri Diodorum tota provincia iubet. Ille ex Sicilia iam castra moverat et vasa collegerat. Homo, ut aliquo modo illum in provinciam revocaret, hanc excogitavit rationem: si haec ratio potius quam amentia nominanda est. Apponit de suis canibus quemdam, qui dicat se Diodorum Melitensem rei capitalis reum velle facere. Primo mirum omnibus videri, Diodorum reum, hominem quietissimum, ab omni non modo facinoris, verum etiam minimi errati suspicione remotissimum: deinde esse perspicuum, fieri omnia illa propter argentum. Iste non dubitat iubere nomen deferri: et tum primum opinor istum absentis nomen recepisse. Res clara Sicilia tota, propter caelati argenti cupiditatem reos

fieri rerum capitalium: neque solum praesentes reos fieri, sed etiam absentes. Diodorus Romae sordidatus circum patronos atque hospites cursare: rem omnibus narrare. Litterae mittuntur isti a patre vehementes, ab amicis item, videret, quid ageret de Diodoro, quo progrederetur: rem claram esse et invidiosam: insanire hominem: periturum hoc uno crimine, nisi cavisset. Iste etiam tum patrem, si non in parentis, at in hominum numero putabat: ad iudicium nondum se satis instruxerat: primus annus erat provinciae; non ut in Sthenio, iam refertus pecunia. Itaque furor eius paullulum, non pudore, sed metu ac timore repressus est. Condemnare Diodorum non audet: absentem de reis eximit. Diodorus interea praetore isto prope triennium provincia domoque caruit.

7. *How Verres robbed Prince Antiochus of Syria.*

1. Venio nunc, non iam ad furtum, non ad avaritiam, non ad cupiditatem, sed eiusmodi facinus, in quo omnia nefaria contineri mihi atque inesse videantur; in quo dii immortales violati, existimatio atque auctoritas nominis populi Romani imminuta, hospitium spoliatum ac proditum, abalienati scelere istius a nobis omnes reges amicissimi nationesque quae in eorum regno ac ditione sunt. Nam reges Syriae, regis Antiochi filios pueros, scitis Romae nuper fuisse: qui venerant non propter Syriae regnum; nam id sine controversia obtinebant, ut a patre et a maioribus acceperant: sed regnum Aegypti ad se et ad Selenen, matrem suam, pertinere arbitrabantur. Hi ipsi posteaquam, temporibus reipublicae exclusi, per senatum agere quae voluerant non potuerunt, in Syriam in regnum patrium profecti sunt. Eorum alter, qui Antiochus vocatur, iter per Siciliam facere voluit. Itaque, isto praetore, venit Syracusas. Hic Verres hereditatem sibi venisse arbitratus est, quod in eius regnum ac manus venerat

is, quem iste et audierat multa secum praeclara habere, et suspicabatur. Mittit homini munera satis large; haec ad usum domesticum: olei, vini, quod visum erat: etiam tritici, quod satis esset, de suis decumis. Deinde ipsum regem ad coenam vocavit: exornat ample magnificeque triclinium: exponit ea, quibus abundabat, plurima ac pulcherrima vasa argentea: omnibus curat rebus instructum et paratum ut sit convivium. Quid multa? rex ita discessit, ut et istum copiose ornatum et se honorifice acceptum arbitraretur. Vocat ad coenam deinde ipse praetorem: exponit suas copias omnes, multum argentum, non pauca etiam pocula ex auro, quae, ut mos est regius et maxime in Syria, gemmis erant distincta clarissimis. Erat etiam vas vinarium ex una gemma pergrandi, trulla excavata, manubrio aureo: de qua satis, credo, idoneum satis gravem testem Q. Minucium dicere audistis. Iste unum quodque vas in manus sumere, laudare, mirari. Rex gaudere, praetori populi Romani satis iucundum et gratum illud esse convivium. Posteaquam inde discessum est, cogitare iste nihil aliud, quod ipsa res declaravit, nisi quemadmodum regem e provincia spoliatum expilatumque dimitteret. Mittit rogatum vasa ea quae pulcherrima apud illum viderat: ait se suis caelatoribus velle ostendere. Rex, qui istum non nosset, sine ulla suspicione libentissime dedit. Mittit etiam trullam gemmeam rogatum: velle se eam diligentius considerare. Ea quoque ei mittitur.

2. Nunc reliquum, iudices, attendite, de quo et vos audistis, et populus Romanus non nunc primum audiet, et in exteris nationibus usque ad ultimas terras pervagatum est. Candelabrum e gemmis clarissimis opere mirabili perfectum reges hi, quos dico, Romam quum attulissent, ut in Capitolio ponerent, quod nondum perfectum templum offenderant, neque ponere potuerunt, neque vulgo ostendere ac proferre voluerunt; ut et magnificentius videretur, quum suo tempore in cella Iovis Optimi Maximi poneretur, et clarius,

quum pulchritudo eius recens ad oculos hominum atque integra perveniret: statuerunt id secum in Syriam reportare, ut, quum audissent simulacrum Iovis Optimi Maximi dedicatum, legatos mitterent, qui cum ceteris rebus illud quoque eximium ac pulcherrimum donum in Capitolium afferrent. Pervenit res ad istius aures, nescio quomodo. Nam rex celatum voluerat; non quo quidquam metueret aut suspicaretur, sed ut ne multi illud ante perciperent oculis quam populus Romanus. Iste petit a rege et eum pluribus verbis rogat, ut id ad se mittat: cupere se dicit inspicere, neque se aliis videndi potestatem esse facturum. Antiochus, qui animo et puerili esset et regio, nihil de istius improbitate suspicatus est: imperat suis, ut id in praetorium involutum quam occultissime deferrent. Quo posteaquam attulerunt involucrisque reiectis constituerunt: iste clamare coepit, dignam rem esse regno Syriae, dignam regio munere, dignam Capitolio. Etenim erat eo splendore, qui ex clarissimis et pulcherrimis gemmis esse debebat: ea varietate operum, ut ars certare videretur cum copia: ea magnitudine, ut intelligi posset, non ad hominum apparatum, sed ad amplissimi templi ornamentum esse factum. Quod quum satis iam perspexisse videretur, tollere incipiunt, ut referrent. Iste ait se velle illud etiam atque etiam considerare: nequaquam se esse satiatum: iubet illos discedere et candelabrum relinquere. Sic illi tum inanes ad Antiochum revertuntur.

3. Rex primo nihil metuere, nihil suspicari. Dies unus, alter, plures: non referri. Tum mittit rex ad istum, si sibi videatur, ut reddat. Iubet iste posterius ad se reverti. Mirum illi videri. Mittit iterum: non redditur. Ipse hominem appellat: rogat, ut reddat. Os hominis insignemque impudentiam cognoscite. Quod sciret, quodque ex ipso rege audisset in Capitolio esse ponendum, quod Iovi Optimo Maximo, quod populo Romano servari videret, id sibi ut donaret, rogare et vehementer petere coepit. Quum ille se

et religione Iovis Capitolini et hominum existimatione impediri diceret, quod multae nationes testes essent illius operis ac muneris: iste homini minari acerrime coepit. Ubi videt, eum nihilo magis minis quam precibus permoveri: repente hominem de provincia iubet ante noctem decedere: ait se comperisse ex eius regno piratas in Siciliam esse venturos. Rex maximo conventu Syracusis, in foro, ne quis forte me in crimine obscuro versari atque affingere aliquid suspicione hominum arbitretur, in foro, inquam, Syracusis flens ac deos hominesque contestans clamare coepit, candelabrum factum e gemmis, quod in Capitolium missurus esset, quod in templo clarissimo populo Romano monumentum suae societatis amicitiaeque esse voluisset, id sibi C. Verrem abstulisse: de ceteris operibus ex auro et gemmis, quae sua penes illum essent, se non laborare: hoc sibi eripi, miserum esse et indignum: id etsi antea iam mente et cogitatione sua fratrisque sui consecratum esset, tamen tum se in illo conventu civium Romanorum dare, donare, dicare, consecrare Iovi Optimo Maximo, testemque ipsum Iovem suae voluntatis ac religionis adhibere.

4. Quae vox, quae latera, quae vires huius unius criminis querimoniam possunt sustinere? Rex Antiochus, qui Romae ante oculos omnium nostrum biennium fere comitatu regio atque ornatu fuisset, is quum amicus et socius populi Romani esset, amicissimo patre, avo, maioribus, antiquissimis et clarissimis regibus, opulentissimo et maximo regno, praeceps provincia populi Romani exturbatus est. Quemadmodum hoc accepturas nationes exteras, quemadmodum huius tui facti famam in regna aliorum atque in ultimas terras perventuram putasti, quum audirent, a praetore populi Romani in provincia violatum regem, spoliatum hospitem, eiectum socium populi Romani atque amicum? Nomen vestrum populique Romani odio atque acerbitati scitote nationibus exteris, iudices, futurum, si istius haec tanta iniuria

impunita discesserit. Sic omnes arbitrabuntur, praesertim quum haec omnino fama de nostrorum hominum avaritia et cupiditate percrebruerit, non istius solius hoc esse facinus, sed eorum etiam qui approbarint. Multi reges, multae liberae civitates, multi privati opulenti ac potentes habent profecto in animo Capitolium sic ornare, ut templi dignitas imperiique nostri nomen desiderat: qui si intellexerint, interverso regali hoc dono, graviter vos tulisse, grata fore vobis populoque Romano sua studia ac dona arbitrabuntur. Sin hoc vos in rege tam nobili, in re tam eximia, in iniuria tam acerba neglexisse audierint, non erunt tam amentes, ut operam, curam, pecuniam impendant in eas res, quas vobis gratas fore non arbitrentur.

8. *How Verres robbed Segesta of an image of Diana.*

1. Segesta est oppidum pervetus in Sicilia, iudices, quod ab Aenea fugiente a Troia atque in haec loca veniente conditum esse demonstrant. Itaque Segestani non solum perpetua societate atque amicitia, verum etiam cognatione se cum populo Romano coniunctos esse arbitrantur. Hoc quondam oppidum, quum illa civitas cum Poenis suo nomine ac sua sponte bellaret, a Karthaginiensibus vi captum atque deletum est: omniaque, quae ornamento urbi esse possent, Karthaginem sunt ex illo loco deportata. Fuit apud Segestanos ex aere simulacrum Dianae, quum summa atque antiquissima praeditum religione, tum singulari opere artificioque perfectum. Hoc tralatum Karthaginem, locum tantum hominesque mutarat: religionem quidem pristinam conservabat. Nam propter eximiam pulchritudinem etiam hostibus digna quam sanctissime colerent videbatur. Aliquot saeculis post P. Scipio bello Punico tertio Karthaginem cepit: qua in victoria, (videte hominis virtutem et diligentiam, ut et domesticis praeclarissimae virtutis exemplis gaudeatis et eo

maiore odio dignam istius incredibilem audaciam iudicetis,) convocatis Siculis omnibus, quod diutissime saepissimeque Siciliam vexatam a Karthaginiensibus cognorat, iubet omnia conquiri: pollicetur sibi magnae curae fore, ut omnia civitatibus, quae cuiusque fuissent, restituerentur. Tum illa, quae quondam erant Himera sublata, de quibus antea dixi, Thermitanis sunt reddita: tum alia Gelensibus, alia Agrigentinis: in quibus etiam ille nobilis taurus, quem crudelissimus omnium tyrannorum Phalaris habuisse dicitur, quo vivos supplicii causa demittere homines et subiicere flammam solebat: quem taurum Scipio quum redderet Agrigentinis, dixisse dicitur, aequum esse illos cogitare, utrum esset Siculis utilius, suisne servire, an populo Romano obtemperare; quum idem monumentum et domesticae crudelitatis et nostrae mansuetudinis haberent.

2. Illo tempore Segestanis maxima cum cura haec ipsa Diana, de qua dicimus, redditur: reportatur Segestam: in suis antiquis sedibus summa cum gratulatione civium et laetitia reponitur. Haec erat posita Segestae, sane excelsa in basi: in qua grandibus litteris P. AFRICANI nomen erat incisum eumque KARTHAGINE CAPTA RESTITUISSE perscriptum. Colebatur a civibus: ab omnibus advenis visebatur: quum quaestor essem, nihil mihi ab illis est demonstratum prius. Erat admodum amplum et excelsum signum cum stola: verumtamen inerat in illa magnitudine aetas atque habitus virginalis: sagittae pendebant ab humero: sinistra manu retinebat arcum: dextra ardentem facem praeferebat. Hanc quum iste sacrorum omnium hostis religionumque praedo vidisset; quasi illa ipse face percussus esset, ita flagrare cupiditate atque amentia coepit. Imperat magistratibus, ut eam demoliantur et sibi dent: nihil sibi gratius ostendit futurum. Illi vero dicere id sibi nefas esse, seque quum summa religione, tum summo metu legum et iudiciorum teneri. Iste tum petere ab illis, tum minari, tum spem, tum metum ostendere.

Opponebant illi interdum nomen Africani; donum populi Romani illud esse dicebant; nihil se in eo potestatis habere, quod imperator clarissimus, urbe hostium capta, monumentum victoriae populi Romani esse voluisset. Quum iste nihilo remissius atque etiam multo vehementius instaret quotidie, res agitur in senatu. Vehementer ab omnibus reclamatur. Itaque illo tempore ac primo istius adventu pernegatur. Postea, quidquid erat oneris in nautis remigibusque exigendis, in frumento imperando, Segestanis praeter ceteros imponebat aliquanto amplius, quam ferre possent. Praeterea magistratus eorum evocabat: optimum quemque et nobilissimum ad se arcessebat: circum omnia provinciae fora rapiebat: singillatim uni cuique calamitati fore se denuntiabat: universam se funditus illam eversurum esse civitatem minabatur. Itaque aliquando multis malis magnoque metu victi Segestani praetoris imperio parendum esse decreverunt: magno cum luctu et gemitu totius civitatis, multis cum lacrimis et lamentationibus virorum mulierumque omnium simulacrum Dianae tollendum locatur.

3. Videte quanta religio fuerit apud Segestanos: repertum esse, iudices, scitote neminem, neque liberum neque servum, neque civem neque peregrinum, qui illud signum auderet attingere. Barbaros quosdam Lilybaeo scitote adductos esse operarios: hi denique illud, ignari totius negotii ac religionis, mercede accepta, sustulerunt. Quod quum ex oppido exportaretur, quem conventum mulierum factum esse arbitramini? quem fletum maiorum natu? quorum nonnulli etiam illum diem memoria tenebant, quum illa eadem Diana Segestam Karthagine revecta victoriam populi Romani reditu suo nuntiasset. Quam dissimilis hic dies illi tempori videbatur! Tum imperator populi Romani, vir clarissimus, deos patrios reportabat Segestanis ex urbe hostium recuperatos: nunc ex urbe sociorum praetor eiusdem populi turpissimus atque impurissimus eosdem illos deos nefario

scelere auferebat. Quid hoc tota Sicilia est clarius, quam omnes Segestanas matronas et virgines convenisse, quum Diana exportaretur ex oppido, unxisse unguentis, complesse coronis et floribus, ture odoribusque incensis usque ad agri fines prosecutas esse? Hanc tu tantam religionem si tum in imperio propter cupiditatem atque audaciam non pertimescebas: ne nunc quidem in tanto tuo liberorumque tuorum periculo perhorrescis? Quem tibi aut hominem invitis diis immortalibus, aut vero deum tantis eorum religionibus violatis auxilio futurum putas? Tibi illa Diana in pace atque in otio religionem nullam attulit? quae quum duas urbes in quibus locata fuerat captas incensasque vidisset, bis ex duorum bellorum flamma ferroque servata est; quae Karthaginiensium victoria loco mutato religionem tamen non amisit, P. Africani virtute religionem simul cum loco recuperavit. Quo quidem scelere suscepto, quum inanis esset basis, et in ea P. Africani nomen incisum: res indigna atque intoleranda videbatur omnibus, non solum religiones esse violatas, verum etiam P. Africani, viri fortissimi, rerum gestarum gloriam, memoriam virtutis, monumenta victoriae C. Verrem sustulisse. Quod quum isti renuntiaretur de basi ac litteris, existimavit homines in oblivionem totius negotii esse venturos, si etiam basim, tamquam indicem sui sceleris, sustulisset. Itaque tollendam istius imperio locaverunt; quae vobis locatio ex publicis Segestanorum litteris priore actione recitata est.

9. *How Verres treated Sopater at Tyndaris.*

1. At hoc solum Africani monumentum violasti? Quid? a Tyndaritanis non eiusdem Scipionis beneficio positum simulacrum Mercurii pulcherrime factum sustulisti? At quemadmodum, dii immortales! quam audacter! quam libidinose! quam impudenter! Audistis nuper dicere legatos Tyndaritanos, homines honestissimos ac principes civitatis,

Mercurium, qui sacris anniversariis apud eos ac summa religione coleretur, quem P. Africanus Karthagine capta Tyndaritanis non solum suae victoriae, sed etiam illorum fidei societatisque monumentum atque indicium dedisset, huius vi scelere imperioque esse sublatum: qui, ut primum in illud oppidum venit, statim, tamquam ita fieri non solum oporteret, sed etiam necesse esset, tamquam hoc senatus mandasset, populusque Romanus iussisset, ita continuo, signum ut demolirentur et Messanam deportarent, imperavit. Quod quum illis qui aderant, indignum, qui audiebant, incredibile videretur, non est ab isto, primo illo adventu, perseveratum. Discedens mandat proagoro Sopatro, cuius verba audistis, ut demoliatur. Quum recusaret, vehementer minatur. Et statim ex illo oppido proficiscitur. Proagorus refert rem ad senatum: vehementer undique reclamatur. Ne multa: iterum iste aliquanto post ad illos venit; quaerit continuo de signo. Respondetur ei senatum non permittere: poenam capitis constitutam, si iniussu senatus quisquam attigisset: simul religio commemoratur. Tum iste: 'Quam mihi religionem narras? quam poenam? quem senatum? vivum te non relinquam: moriere virgis, nisi signum traditur.' Sopater iterum flens ad senatum defert; istius cupiditatem minasque demonstrat. Senatus Sopatro responsum nullum dat, sed commotus perturbatusque discedit. Ille, praetoris arcessitus nuntio, rem demonstrat; negat ullo modo fieri posse. Atque haec (nihil enim praetermittendum de istius impudentia videtur) agebantur in conventu palam, de sella ac de loco superiore.

2. Erat hiems summa; tempestas, ut ipsum Sopatrum dicere audistis, perfrigida; imber maximus: quum iste imperat lictoribus, ut Sopatrum de porticu, in qua ipse sedebat, praecipitem in forum deiiciant nudumque constituant. Vix erat hoc plane imperatum, quum illum spoliatum stipatumque lictoribus videres: omnes id fore putabant, ut miser atque

innocens virgis caederetur: fefellit haec homines opinio. Virgis iste caederet sine causa socium populi Romani atque amicum? Non usque eo improbus: non omnia sunt in eo uno vitia: numquam fuit crudelis. Leniter hominem clementerque accepit. Equestres sunt medio in foro Marcellorum statuae, sicuti fere ceteris in oppidis Siciliae: ex quibus iste C. Marcelli statuam delegit, cuius officia in illam civitatem totamque provinciam recentissima erant et maxima; in ea Sopatrum, hominem quum domi nobilem, tum summo magistratu praeditum, divaricari ac deligari iubet. Quo cruciatu sit affectus, venire in mentem necesse est omnibus, quum esset vinctus nudus in aere, in imbri, in frigore. Neque tamen finis huic iniuriae crudelitatique fiebat, donec populus atque universa multitudo, atrocitate rei misericordiaque commota, senatum clamore coëgit, ut ei simulacrum illud Mercurii polliceretur. Clamabant fore ut ipsi se dii immortales ulciscerentur: hominem interea perire innocentem non oportere. Tum frequens senatus ad istum venit: pollicetur signum. Ita Sopater de statua C. Marcelli, quum iam paene obriguisset, vix vivus aufertur.

3. Non possum disposite istum accusare, si cupiam: opus est non solum ingenio, verum etiam artificio quodam singulari. Unum hoc crimen videtur esse, et a me pro uno ponitur, de Mercurio Tyndaritano: plura sunt. Sed ea quo pacto distinguere ac separare possim, nescio. Est pecuniarum captarum, quod signum a sociis pecuniae magnae sustulit. Est peculatus, quod publicum populi Romani signum, de praeda hostium captum, positum imperatoris nostri nomine, non dubitavit auferre. Est maiestatis, quod imperii nostri gloriae rerumque gestarum monumenta evertere atque asportare ausus est. Est sceleris, quod religiones maximas violavit. Est crudelitatis, quod in hominem innocentem, in socium nostrum atque amicum, novum et singulare supplicii genus excogitavit. Illud vero quid sit, iam non queo dicere:

quo nomine appellem, nescio, quod in C. Marcelli statua. Quid est hoc? Patronusne quod erat? Quid tum? Quo id spectat? Utrum ea res ad opem, an ad calamitatem clientium atque hospitum valere debebat? an ut hoc ostenderes, contra vim tuam in patronis praesidii nihil esse? Quis hoc non intelligeret, in improbi praesentis imperio maiorem esse vim, quam in bonorum absentium patrocinio? An vero ex hoc illa tua singularis significatur insolentia, superbia, contumacia? detrahere videlicet aliquid te de amplitudine Marcellorum putasti. Itaque nunc Siculorum Marcelli non sunt patroni: Verres in eorum locum substitutus est. Quam in te tantam virtutem esse aut dignitatem arbitratus es, ut conarere clientelam tam illustrem, tam splendidae provinciae, traducere ad te, auferre a certissimis antiquissimisque patronis? Tu ista stultitia, nequitia, inertia non modo totius Siciliae, sed unius tenuissimi Siculi clientelam tueri potes? Tibi Marcelli statua pro patibulo in clientes Marcellorum fuit? tu ex illius honore in eos ipsos, qui honorem illi habuerant, supplicia quaerebas? Quid postea? quid tandem tuis statuis fore arbitrabare? An vero id, quod accidit? Nam Tyndaritani statuam istius, quam sibi propter Marcellos altiore etiam basi poni iusserat, deturbarunt, simulac successum isti audierunt.

4. Dedit nunc igitur tibi fortuna Siculorum C. Marcellum iudicem, ut, cuius ad statuam Siculi te praetore alligabantur, eius religioni te eumdem vinctum astrictumque dederemus. Ac primo, iudices, hoc signum Mercurii dicebat iste Tyndaritanos M. Marcello huic Aesernino vendidisse, atque hoc sua causa etiam Marcellum ipsum sperabat esse dicturum: quod mihi numquam verisimile visum est, adolescentem illo loco natum, patronum Siciliae, nomen suum isti ad tralationem criminis commodaturum. Verumtamen ita res mihi tota provisa atque praecauta est, ut, si maxime esset inventus, qui in se suscipere istam culpam crimenque cuperet, tamen is

proficere nihil posset. Eos enim deduxi testes et eas litteras deportavi, ut de istius facto dubium esse nemini posset. Publicae litterae sunt, deportatum esse Mercurium Messanam sumptu publico: dicunt, quanti: praefuisse huic negotio publice legatum Poleam. Quid? is ubi est? Praesto est: testis est. Proagori Sopatri iussu. Quis est hic? qui ad statuam astrictus est. Quid? is ubi est? Testis est: vidistis hominem et verba eius audistis. Demoliendum curavit Demetrius gymnasiarchus, quod is ei loco praeerat. Quid? hoc nos dicimus? Immo vero ipse praesens: Romae nuper istum ipsum esse pollicitum, sese id signum legatis esse redditurum, si eius rei testificatio tolleretur, cautumque esset eos testimonium non esse dicturos. Dixit hoc apud vos Zosippus et Ismenias, homines nobilissimi et principes Tyndaritanae civitatis.

10. *Verres' Robberies at Agrigentum, Assorus, Enguium, Catina.*

1. Herculis templum est apud Agrigentinos non longe a foro, sane sanctum apud illos et religiosum. Ibi est ex aere simulacrum ipsius Herculis, quo non facile quidquam dixerim me vidisse pulchrius, (tametsi non tam multum in istis rebus intelligo, quam multa vidi,) usque eo, iudices, ut rictum eius ac mentum paullo sit attritius, quod in precibus et gratulationibus non solum id venerari, verum etiam osculari solent. Ad hoc templum, quum esset iste Agrigenti, duce Timarchide repente nocte intempesta servorum armatorum fit concursus atque impetus. Clamor a vigilibus fanique custodibus tollitur. Qui primo quum obsistere ac defendere conarentur, male mulcati clavis ac fustibus repelluntur: postea convulsis repagulis effractisque valvis demoliri signum ac vectibus labefactare conantur. Interea ex clamore fama tota urbe percrebruit, expugnari deos patrios

non hostium adventu necopinato neque repentino praedonum impetu; sed ex domo atque cohorte praetoria manum fugitivorum instructam armatamque venisse. Nemo Agrigenti neque aetate tam affecta neque viribus tam infirmis fuit, qui non illa nocte eo nuntio excitatus surrexerit, telumque, quod cuique fors offerebat, arripuerit. Itaque brevi tempore ad fanum ex urbe tota concurritur. Hora amplius iam in demoliendo signo permulti homines moliebantur: illud interea nulla lababat ex parte; quum alii vectibus subiectis conarentur commovere, alii deligatum omnibus membris rapere ad se funibus. Repente Agrigentini concurrunt: fit magna lapidatio: dant sese in fugam istius praeclari imperatoris nocturni milites. Duo tamen sigilla perparvula tollunt, ne omnino inanes ad istum praedonem religionum reverterentur. Numquam tam male est Siculis, quin aliquid facete et commode dicant: velut in hac re aiebant, in labores Herculis non minus hunc immanissimum Verrem, quam illum aprum Erymanthium referri oportere.

2. Hanc virtutem Agrigentinorum imitati sunt Assorini postea, viri fortes et fideles, sed nequaquam ex tam ampla neque tam ex nobili civitate. Chrysas est amnis, qui per Assorinorum agros fluit: is apud illos habetur deus et religione maxima colitur. Fanum eius est in agro propter ipsam viam, qua Assoro itur Hennam. In eo Chrysae est simulacrum, praeclare factum e marmore. Id iste poscere Assorinos propter singularem eius fani religionem non ausus est: Tlepolemo dat Hieronique negotium. Illi noctu facta manu armataque veniunt: fores aedis effringunt: aeditui custodesque mature sentiunt: signum, quod erat notum vicinitati, buccina datur: homines ex agris concurrunt: eiicitur fugaturque Tlepolemus: neque quidquam ex fano Chrysae praeter unum perparvulum signum ex aere desideratum est.

3. Matris magnae fanum apud Enguinos est. In hoc fano loricas galeasque aeneas, caelatas opere Corinthio,

hydriasque grandes, simili in genere atque eadem arte perfectas, idem ille P. Scipio, vir omnibus rebus praecellentissimus, posuerat et suum nomen inscripserat. Quid iam de isto plura dicam aut querar? Omnia illa, iudices, abstulit: nihil in religiosissimo fano praeter vestigia violatae religionis nomenque P. Scipionis reliquit: hostium spolia, monumenta imperatorum, decora atque ornamenta fanorum posthac his praeclaris nominibus amissis in instrumento atque in supellectile C. Verris numerabuntur.

4. Audite etiam singularem eius, iudices, cupiditatem, audaciam, amentiam, in his praesertim sacris polluendis, quae non modo manibus attingi, sed ne cogitatione quidem violari fas fuit. Sacrarium Cereris est apud Catinenses eadem religione, qua Romae, qua in ceteris locis, qua prope in toto orbe terrarum. In eo sacrario intimo fuit signum Cereris perantiquum, quod viri, non modo cuiusmodi esset, sed ne esse quidem sciebant. Aditus enim in id sacrarium non est viris; sacra per mulieres ac virgines confici solent. Hoc signum noctu clam istius servi ex illo religiosissimo atque antiquissimo fano sustulerunt: postridie sacerdotes Cereris atque illius fani antistitae maiores natu, probatae ac nobiles mulieres, rem ad magistratus suos deferunt. Omnibus acerbum, indignum, luctuosum denique videbatur. Tum iste permotus illa atrocitate negotii, ut ab se sceleris istius suspicio demoveretur, dat hospiti suo cuidam negotium, ut aliquem reperiret, quem illud fecisse insimularet; daretque operam, ut is eo crimine damnaretur, ne ipse esset in crimine. Res non procrastinatur; nam quum iste Catina profectus esset, servi cuiusdam nomen defertur. Is accusatur: ficti testes in eum dantur: rem cunctus senatus Catinensium legibus iudicat. Sacerdotes vocantur: ex his quaeritur secreto in curia, quid esset factum, quemadmodum arbitrarentur signum esse ablatum. Respondent illae, praetoris in eo loco servos esse visos. Res, quae esset iam antea

non obscura, sacerdotum testimonio perspicua esse coepit. Itur in consilium: servus ille innocens omnibus sententiis absolvitur, quo facilius vos hunc omnibus sententiis condemnare possetis.

11. *How Verres carried off the Image of Juno from Melita.*

Insula est Melita, iudices, satis lato ab Sicilia mari periculosoque disiuncta: in qua est eodem nomine oppidum, quo iste numquam accessit; quod tamen isti textrinum per triennium ad muliebrem vestem conficiendam fuit. Ab eo oppido non longe, in promontorio, fanum est Iunonis antiquum: quod tanta religione semper fuit, ut non modo illis Punicis bellis, quae in his fere locis navali copia gesta atque versata sunt, sed etiam in hac praedonum multitudine semper inviolatum sanctumque fuerit. Quin etiam hoc memoriae proditum est, classe quondam Masinissae regis ad eum locum appulsa, praefectum regium dentes eburneos incredibili magnitudine e fano sustulisse et eos in Africam portasse, Masinissaeque donasse. Regem quidem primo delectatum esse munere: post, ubi audisset, unde essent, statim certos homines in quinqueremi misisse, qui eos dentes reportarent. Itaque in his inscriptum litteris Punicis fuit: REGEM MASINISSAM IMPRUDENTEM ACCEPISSE: RE COGNITA, REPONENDOS RESTITUENDOSQUE CURASSE. Erat praeterea magna vis eboris, multa ornamenta, in quibus eburneae Victoriae, antiquo opera ac summa arte perfectae. Haec iste omnia, ne multis morer, uno impetu atque uno nuntio per servos Venerios, quos eius rei causa miserat, tollenda atque asportanda curavit. Pro dii immortales! quem ego hominem accuso? quem legibus ac iudiciali iure persequor? de quo vos sententiam per tabellam feretis? Dicunt legati Melitenses publice, spoliatum templum esse Iunonis: nihil istum in religiosissimo fano reliquisse, quem in locum classes hostium saepe acces-

serint, ubi piratae fere quotannis hiemare soleant: quod neque praedo violaverit antea neque hostis attigerit, id ab uno isto sic spoliatum esse, ut nihil omnino sit relictum.

12. *Verres compared to Pluto.*

1. Vetus est haec opinio, iudices, quae constat ex antiquissimis Graecorum litteris ac monumentis, insulam Siciliam totam esse Cereri et Liberae consecratam. Hoc quum ceterae gentes sic arbitrantur, tum ipsis Siculis ita persuasum est, ut animis eorum insitum atque innatum esse videatur. Nam et natas esse has in his locis deas et fruges in ea terra primum repertas arbitrantur, et raptam esse Liberam, quam eamdem Proserpinam vocant, ex Hennensium nemore: qui locus, quod in media est insula situs, umbilicus Siciliae nominatur: quam quum investigare et conquirere Ceres vellet, dicitur inflammasse taedas iis ignibus, qui ex Aetnae vertice erumpunt: quas sibi quum ipsa praeferret, orbem omnium peragrasse terrarum. Henna autem, ubi ea, quae dico, gesta esse memorantur, est loco praecelso atque edito: quo in summo est aequata agri planities et aquae perennes; tota vero ab omni aditu circumcisa atque directa est. Quam circa lacus lucique sunt plurimi et laetissimi flores omni tempore anni: locus ut ipse raptum illum virginis, quem iam a pueris accepimus, declarare videatur. Etenim prope est spelunca quaedam, conversa ad aquilonem, infinita altitudine, qua Ditem patrem ferunt repente cum curru exstitisse, abreptamque ex eo loco virginem secum asportasse, et subito non longe a Syracusis penetrasse sub terras, lacumque in eo loco repente exstitisse: ubi usque ad hoc tempus Syracusani festos dies anniversarios agunt celeberrimo virorum mulierumque conventu.

2. Propter huius opinionis vetustatem, quod eorum in his locis vestigia ac prope incunabula reperiuntur deorum, mira

quaedam tota Sicilia privatim ac publice religio est Cereris Hennensis. Etenim multa saepe prodigia vim eius numenque declarant: multis saepe in difficillimis rebus praesens auxilium eius oblatum est, ut haec insula ab ea non solum diligi, sed etiam incoli custodirique videatur. Nec solum Siculi, verum etiam ceterae gentes nationesque Hennensem Cererem maxime colunt. Etenim, si Atheniensium sacra summa cupiditate expetuntur, ad quos Ceres in illo errore venisse dicitur frugesque attulisse: quantam esse religionem convenit eorum, apud quos eam natam esse et fruges invenisse constat? Itaque apud patres nostros atroci ac difficili reipublicae tempore, quum Ti. Graccho occiso magnorum periculorum metus ex ostentis portenderetur, P. Mucio L. Calpurnio consulibus, aditum est ad libros Sibyllinos: in quibus inventum est, CEREREM ANTIQUISSIMAM PLACARI OPORTERE. Tum ex amplissimo collegio decemvirali sacerdotes populi Romani, quum esset in Urbe nostra Cereris pulcherrimum et magnificentissimum templum, tamen usque Hennam profecti sunt. Tanta enim erat auctoritas et vetustas illius religionis, ut, quum illuc irent, non ad aedem Cereris, sed ad ipsam Cererem proficisci viderentur. Non obtundam diutius. Etenim iamdudum vereor, ne oratio mea aliena ab iudiciorum ratione et quotidiana dicendi consuetudine esse videatur. Hoc dico, hanc ipsam Cererem, antiquissimam, religiosissimam, principem omnium sacrorum, quae apud omnes gentes nationesque fiunt, a C. Verre ex suis templis ac sedibus esse sublatam. Qui accessistis Hennam, vidistis simulacrum Cereris e marmore et in altero templo Liberae: sunt ea perampla atque praeclara, sed non ita antiqua. Ex aere fuit quoddam, modica amplitudine ac singulari opere, cum facibus, perantiquum, omnium illorum, quae sunt in eo fano, multo antiquissimum. Id sustulit; ac tamen eo contentus non fuit. Ante aedem Cereris in aperto ac propatulo loco signa duo sunt, Cereris unum, alterum Triptolemi, et pul-

cherrima et perampla. His pulchritudo periculo, amplitudo saluti fuit, quod eorum demolitio atque asportatio perdifficilis videbatur. Insistebat in manu Cereris dextra simulacrum pulcherrime factum Victoriae: hoc iste e signo Cereris avellendum asportandumque curavit.

3. Qui tandem istius animus est nunc in recognitione scelerum suorum, quum ego ipse in commemoratione eorum non solum animo commovear, verum etiam corpore perhorrescam? Venit enim mihi fani, loci, religionis illius in mentem: versantur ante oculos omnia: dies ille, quo ego Hennam quum venissem, praesto mihi sacerdotes Cereris cum infulis ac verbenis fuerunt: concio conventusque civium, in quo ego quum loquerer, tanti fletus gemitusque fiebant, ut acerbissimus tota urbe luctus versari videretur. Non illi decumarum imperia, non bonorum direptiones, non iniqua iudicia, non importunissimas istius libidines, non vim, non contumelias, quibus operti oppressique erant, conquerebantur: Cereris numen, sacrorum vetustatem, fani religionem istius sceleratissimi atque audacissimi supplicio expiari volebant; omnia se cetera pati ac negligere dicebant. Hic dolor erat tantus, ut Verres alter Orcus venisse Hennam, et non Proserpinam asportasse, sed ipsam abripuisse Cererem videretur. Etenim urbs illa non urbs videtur, sed fanum Cereris esse: habitare apud sese Cererem Hennenses arbitrantur: ut mihi non cives illius civitatis, sed omnes sacerdotes, omnes accolae atque antistites Cereris esse videantur.

13. *Verres' Robberies at Syracuse.*

1. Unius urbis, omnium pulcherrimae atque ornatissimae, Syracusarum direptionem commemorabo et in medium proferam, iudices: ut aliquando totam huius generis orationem concludam atque definiam. Nemo fere vestrum est, quin, quemadmodum captae sint a M. Marcello Syracusae, saepe

audierit, nonnumquam etiam in annalibus legerit. Conferte hanc pacem cum illo bello, huius praetoris adventum cum illius imperatoris victoria, huius cohortem impuram cum illius exercitu invicto, huius libidines cum illius continentia: ab illo qui cepit conditas, ab hoc qui constitutas accepit captas dicetis Syracusas. Ac iam illa omitto, quae disperse a me multis locis dicentur ac dicta sunt: forum Syracusanorum, quod introitu Marcelli purum caede servatum est, id adventu Verris Siculorum innocentium sanguine redundasse; portum Syracusanorum, qui tum et nostris classibus et Karthaginiensium clausus fuisset, eum isto praetore Cilicum myoparoni praedonibusque patuisse. Mitto adhibitam vim ingenuis, matresfamilias violatas; quae tum urbe capta commissa non sunt neque odio hostili neque licentia militari neque more belli neque iure victoriae: mitto, inquam, haec omnia, quae ab isto per triennium perfecta sunt: ea, quae coniuncta cum illis rebus sunt, de quibus antea dixi, cognoscite.

2. Urbem Syracusas maximam esse Graecarum urbium pulcherrimamque omnium saepe audistis. Est, iudices, ita ut dicitur: nam et situ est quum munito, tum ex omni aditu vel terra vel mari praeclaro ad aspectum: et portus habet prope in aedificatione aspectuque urbis inclusos: qui quum diversos inter se aditus habeant, in exitu coniunguntur et confluunt. Eorum coniunctione pars oppidi, quae appellatur Insula, mari disiuncta angusto, ponte rursum adiungitur et continetur. Ea tanta est urbs, ut ex quattuor urbibus maximis constare dicatur: quarum una est ea quam dixi Insula: quae duobus portubus cincta, in utriusque portus ostium aditumque proiecta est: in qua domus est, quae Hieronis regis fuit, qua praetores uti solent. In ea sunt aedes sacrae complures, sed duae quae longe ceteris antecellant, Dianae una, et altera, quae fuit ante istius adventum ornatissima, Minervae. In hac Insula extrema est fons aquae dulcis, cui

nomen Arethusa est, incredibili magnitudine, plenissimus piscium; qui fluctu totus operiretur, nisi munitione ac mole lapidum disiunctus esset a mari. Altera autem est urbs Syracusis, cui nomen Achradina est: in qua forum maximum, pulcherrimae porticus, ornatissimum prytaneum, amplissima est curia, templumque egregium Iovis Olympii, ceteraeque urbis partes, una lata via perpetua multisque transversis divisae, privatis aedificiis continentur. Tertia est urbs, quae, quod in ea parte Fortunae fanum antiquum fuit, Tycha nominata est, in qua et gymnasium amplissimum est et complures aedes sacrae: coliturque ea pars et habitatur frequentissime. Quarta autem est urbs, quae quia postrema coaedificata est, Neapolis nominatur: quam ad summam theatrum est maximum: praeterea duo templa sunt egregia, Cereris unum, alterum Liberae, signumque Apollinis, qui Temenites vocatur, pulcherrimum et maximum, quod iste si portare potuisset, non dubitasset auferre.

3. Nunc ad Marcellum revertar, ne haec a me sine causa commemorata esse videantur. Qui quum tam praeclaram urbem vi copiisque cepisset, non putavit ad laudem populi Romani hoc pertinere, hanc pulchritudinem, ex qua praesertim nihil periculi ostenderetur, delere et exstinguere. Itaque aedificiis omnibus publicis et privatis, sacris et profanis sic pepercit, quasi ad ea defendenda cum exercitu, non expugnanda venisset. In ornatu urbis habuit victoriae rationem, habuit humanitatis. Victoriae putabat esse, multa Romam deportare, quae ornamento urbi esse possent; humanitatis, non plane exspoliare urbem, praesertim quam conservare voluisset. In hac partitione ornatus non plus victoria Marcelli populo Romano appetivit, quam humanitas Syracusanis reservavit. Romam quae asportata sunt ad aedem Honoris atque Virtutis itemque aliis in locis videmus. Nihil in aedibus, nihil in hortis posuit, nihil in suburbano: putavit, si Urbis ornamenta domum suam non contulisset, domum

suam ornamento Urbi futuram. Syracusis autem permulta atque egregia reliquit: Deum vero nullum violavit, nullum attigit. Conferte Verrem: non ut hominem cum homine comparetis, ne qua tali viro mortuo fiat iniuria: sed ut pacem cum bello, leges cum vi, forum et iurisdictionem cum ferro et armis, adventum et comitatum cum exercitu et victoria conferatis.

4. Aedes Minervae est in Insula, de qua ante dixi: quam Marcellus non attigit, quam plenam atque ornatam reliquit: quae ab isto sic spoliata atque direpta est, non ut ab hoste aliquo, qui tamen in bello religionum et consuetudinis iura retineret, sed ut a barbaris praedonibus vexata esse videatur. Pugna erat equestris Agathocli regis in tabulis picta praeclare: his autem tabulis interiores templi parietes vestiebantur. Nihil erat ea pictura nobilius, nihil Syracusis, quod magis visendum putaretur. Has tabulas M. Marcellus, quum omnia illa victoria sua profana fecisset, tamen religione impeditus non attigit: iste, quum illa iam, propter diuturnam pacem fidelitatemque populi Syracusani sacra religiosaque accepisset, omnes eas tabulas abstulit: parietes, quorum ornatus tot saecula manserat, tot bella effugerat, nudos ac deformatos reliquit. Et Marcellus, qui, si Syracusas cepisset, duo templa se Romae dedicaturum voverat, id, quod erat aedificaturus, his rebus ornare, quas ceperat, noluit: Verres, qui non Honori neque Virtuti, ut ille, sed Veneri et Cupidini vota deberet, is Minervae templum spoliare conatus est. Ille deos deorum spoliis ornare noluit: hic ornamenta Minervae virginis in meretriciam domum tratulit. Septem et viginti praeterea tabulas pulcherrime pictas ex eadem aede sustulit: in quibus erant imagines Siciliae regum ac tyrannorum, quae non solum pictorum artificio delectabant, sed etiam commemoratione hominum et cognitione formarum. Ac videte, quanto taetrior hic tyrannus Syracusanis fuerit, quam quisquam superiorum: quum illi tamen ornarint templa deorum

immortalium, hic etiam deorum monumenta atque ornamenta sustulerit.

5. Iam vero quid ego de valvis illius templi commemorem? Vereor ne haec qui non viderint omnia me nimis augere atque ornare arbitrentur: quod tamen nemo suspicari debet, tam esse me cupidum, ut tot viros primarios velim, praesertim ex iudicum numero, qui Syracusis fuerint, qui haec viderint, esse temeritati et mendacio meo conscios. Confirmare hoc liquido, iudices, possum, valvas magnificentiores, ex auro atque ebore perfectiores nullas umquam ullo templo fuisse. Incredibile dictu est, quam multi Graeci de valvarum harum pulchritudine scriptum reliquerint. Nimium forsitan haec illi mirentur atque efferant. Esto; verumtamen honestius est reipublicae nostrae, iudices, ea, quae illis pulchra esse videantur, imperatorem nostrum in bello reliquisse, quam praetorem in pace abstulisse. Ex ebore diligentissime perfecta argumenta erant in valvis: ea detrahenda curavit omnia. Gorgonis os pulcherrimum, crinitum anguibus, revellit atque abstulit: et tamen indicavit, se non solum artificio, sed etiam pretio quaestuque duci. Nam bullas aureas omnes ex his valvis, quae erant et multae et graves, non dubitavit auferre: quarum iste non opere delectabatur, sed pondere. Itaque eiusmodi valvas reliquit, ut, quae olim ad ornandum templum erant maxime, nunc tantum ad claudendum factae esse videantur. Etiamne gramineas hastas (vidi enim vos in hoc nomine, quum testes dicerent, commoveri, quod erant eiusmodi, ut semel vidisse satis esset: in quibus neque manu factum quidquam, neque pulchritudo erat ulla, sed tantum magnitudo incredibilis, de qua vel audire satis esset, nimium videre plus quam semel) etiamne id concupisti?

6. Nam Sappho, quae sublata de prytaneo est, dat tibi iustam excusationem, prope ut concedendum atque ignoscendum esse videatur. Silanionis opus tam perfectum, tam

elegans, tam elaboratum, quisquam non modo privatus, sed populus potius haberet, quam homo elegantissimus atque eruditissimus Verres? nimirum contra dici nihil potest. Nostrum enim unus quisque, qui tam beati quam iste est non sumus, tam delicati esse non possumus, si quando aliquid istiusmodi videre volet, eat ad aedem Felicitatis, ad monumentum Catuli, in porticum Metelli; det operam, ut admittatur in alicuius istorum Tusculanum; spectet forum ornatum, si quid iste suorum aedilibus commodarit: Verres haec habeat domi? Verres ornamentis fanorum atque oppidorum habeat plenam domum, villas refertas? Etiamne huius operarii studia ac delicias, iudices, perferetis? qui ita natus est, ita educatus, ita factus et animo et corpore, ut multo appositior ad ferenda, quam ad auferenda signa esse videatur. Atque haec Sappho sublata quantum desiderium sui reliquerit, dici vix potest. Nam quum ipsa fuit egregie facta, tum epigramma Graecum pernobile incisum habuit in basi, quod iste eruditus homo et Graeculus, qui haec subtiliter iudicat, qui solus intelligit, si unam litteram Graecam scisset, certe non sustulisset. Nunc enim quod inscriptum est inani in basi declarat quid fuerit, et id ablatum indicat.

7. Quid? signum Paeanis ex aede Aesculapii praeclare factum, sacrum ac religiosum, non sustulisti? quod omnes propter pulchritudinem visere, propter religionem colere solebant. Quid? ex aede Liberi simulacrum Aristaei non tuo imperio palam ablatum est? Quid? ex aede Iovis religiosissimum simulacrum Iovis Imperatoris, quem Graeci *Οὔριον* nominant, pulcherrime factum, nonne abstulisti? Quid? ex aede Liberae parvum illud caput pulcherrimum, quod visere solebamus, num dubitasti tollere? Atque ille Paean sacrificiis anniversariis simul cum Aesculapio apud illos colebatur; Aristaeus, qui, ut Graeci ferunt, Liberi filius, inventor olei esse dicitur, una cum Libero patre apud illos eodem erat in templo consecratus. Iovem autem imperatorem quanto

honore in suo templo fuisse arbitramini? coniicere potestis, si recordari volueritis, quanta religione fuerit eadem specie atque forma signum illud, quod ex Macedonia captum in Capitolio posuerat Flamininus. Etenim tria ferebantur in orbe terrarum signa Iovis imperatoris uno in genere pulcherrime facta: unum illud Macedonicum, quod in Capitolio vidimus: alterum, in Ponti ore et angustiis: tertium, quod Syracusis ante Verrem praetorem fuit. Illud Flamininus ita ex aede sua sustulit, ut in Capitolio, hoc est in terrestri domicilio Iovis, poneret. Quod autem est ad introitum Ponti, id, quum tam multa ex illo mari bella emerserint, tam multa porro in Pontum invecta sint, usque ad hanc diem integrum inviolatumque servatum est. Hoc tertium, quod erat Syracusis, quod M. Marcellus, armatus et victor, viderat, quod religioni concesserat, quod cives atque incolae Syracusani colere, advenae non solum visere, verum etiam venerari solebant: id C. Verres ex templo Iovis sustulit. Ut saepius ad M. Marcellum revertar, iudices, sic habetote: plures esse a Syracusanis istius adventu deos, quam victoria Marcelli homines desideratos. Etenim ille requisisse dicitur etiam Archimedem illum, summo ingenio hominem ac disciplina, eumque quum audisset interfectum, permoleste tulisse: iste omnia, quae requisivit, non ut conservaret, verum ut asportaret, requisivit. Iam illa, quia leviora videbuntur, ideo praeteribo: quod iste mensas Delphicas e marmore, crateras ex aere pulcherrimas, vim maximam vasorum Corinthiorum ex omnibus aedibus sacris Syracusis abstulit. Itaque, iudices, hi, qui hospites ad ea quae visenda sunt ducere solent et unum quidque ostendere, quos illi mystagogos vocant, conversam iam habent demonstrationem suam. Nam, ut ante demonstrabant, quid ubique esset: ita nunc, quid undique ablatum sit, ostendunt.

8. Quid tum? mediocrine tandem dolore eos affectos esse arbitramini? Non ita est, iudices: primum, quod omnes

religione moventur, et deos patrios, quos a maioribus acceperunt, colendos sibi diligenter et retinendos esse arbitrantur: deinde hic ornatus, haec opera atque artificia, signa, tabulae pictae Graecos homines nimio opere delectant. Itaque ex illorum querimoniis intelligere possumus, haec illis acerbissima videri, quae forsitan nobis levia et contemnenda esse videantur. Mihi credite, iudices, (tametsi vosmetipsos haec eadem audire certo scio,) quum multas acceperint per hosce annos socii atque exterae nationes calamitates et iniurias; nullas Graeci homines gravius tulerunt, nec ferunt, quam huiuscemodi spoliationes fanorum atque oppidorum. Licet iste dicat emisse se, sicuti solet dicere: credite hoc mihi, iudices: nulla umquam civitas tota Asia et Graecia signum ullum, ullam tabulam pictam, ullum denique ornamentum urbis, sua voluntate cuiquam vendidit: nisi forte existimatis, posteaquam iudicia severa Romae fieri desierint, Graecos homines haec venditare coepisse, quae tum non modo non venditabant, quum iudicia fiebant, verum etiam coëmebant: aut nisi arbitramini L. Crasso, Q. Scaevolae, C. Claudio, potentissimis hominibus, quorum aedilitates ornatissimas vidimus, commercium istarum rerum cum Graecis hominibus non fuisse; his, qui post iudiciorum dissolutionem aediles facti sunt, fuisse.

9. Acerbiorem etiam scitote esse civitatibus falsam istam et simulatam emptionem, quam si quis clam surripiat, aut eripiat palam atque auferat. Nam turpitudinem summam esse arbitrantur, referri in tabulas, pretio adductam civitatem et pretio parvo ea quae accepisset a maioribus vendidisse atque abalienasse. Etenim mirandum in modum Graeci rebus istis, quas nos contemnimus, delectantur. Itaque maiores nostri facile patiebantur haec esse quam plurima apud socios, ut imperio nostro quam ornatissimi florentissimique essent: apud eos autem, quos vectigales aut stipendiarios fecerant, tamen haec relinquebant, ut illi, quibus ea

iucunda sunt, quae nobis levia videntur, haberent haec oblectamenta et solatia servitutis. Quid arbitramini Rheginos, qui iam cives Romani sunt, merere velle, ut ab eis marmorea Venus illa auferatur? quid Tarentinos, ut Europam in tauro sedentem amittant? ut Satyrum, qui apud illos in aede Vestae est? ut cetera? quid Thespienses, ut Cupidinis signum, prôpter quod unum visuntur Thespiae? quid Cnidios, ut Venerem marmoream? quid, ut pictam, Coos? quid Ephesios, ut Alexandrum? quid Cyzicenos, ut Aiacem aut Medeam? quid Rhodios, ut Ialysum? quid Athenienses, ut ex marmore Iacchum, aut Paralum pictum, aut ex aere Myronis buculam? Longum est et non necessarium commemorare, quae apud quosque visenda sunt tota Asia et Graecia: verum illud est, quamobrem haec commemorem, quod existimare vos hoc volo, mirum quemdam dolorem accipere eos, ex quorum urbibus haec auferantur.

10. Atque, ut ceteros omittamus, de ipsis Syracusanis cognoscite: ad quos ego quum venissem, sic primo existimabam, ut Romae ex istius amicis acceperam, civitatem Syracusanam propter Heraclii hereditatem non minus esse isti amicam, quam Mamertinam propter praedarum ac furtorum omnium societatem. Itaque Syracusis cum civibus Romanis eram: eorum tabulas exquirebam, iniurias cognoscebam: a Syracusanis prorsus nihil adiumenti neque publice neque privatim exspectabam: neque erat in animo postulare. Quum haec agerem, repente ad me venit Heraclius is, qui tum magistratum Syracusis habebat, homo nobilis, qui sacerdos Iovis fuisset, qui honos apud Syracusanos est amplissimus: agit mecum, et cum fratre meo, ut, si nobis videretur, adiremus ad eorum senatum: frequentes esse in curia: se iussu senatus a nobis petere, ut veniremus. Primo nobis fuit dubium quid ageremus: deinde cito venit in mentem non esse vitandum nobis illum conventum et locum.

11. Itaque in curiam venimus. Honorifice sane consurgitur: nos rogatu magistratus assedimus. Incipit is loqui, qui et auctoritate et aetate et, ut mihi visum est, usu rerum antecedebat, Diodorus Timarchidi: cuius omnis oratio hanc habuit primo sententiam: senatum populumque Syracusanum moleste graviterque ferre, quod ego, quum in ceteris Siciliae civitatibus senatum populumque docuissem, quid iis utilitatis, quid salutis afferrem, et quum ab omnibus mandata, legatos, litteras, testimoniaque sumpsissem, in illa civitate nihil eiusmodi facerem. Respondi, neque Romae in conventu Siculorum, quum a me auxilium communi omnium legationum consilio petebatur, causaque totius provinciae ad me deferebatur, legatos Syracusanorum affuisse, neque me postulare, ut quidquam contra C. Verrem decerneretur in ea curia, in qua inauratam C. Verris statuam viderem. Quod posteaquam dixi, tantus est gemitus factus aspectu statuae et commemoratione, ut illud in curia positum monumentum scelerum, non beneficiorum videretur. Tum pro se quisque, quantum dicendo assequi poterat, docere me coepit ea quae paullo ante commemoravi: spoliatam urbem, fana direpta: de Heraclii hereditate, quam palaestritis concessisset, multo maximam partem ipsum abstulisse: neque postulandum fuisse, ut ille palaestritas diligeret, qui etiam inventorem olei deum sustulisset: neque illam statuam esse ex pecunia publica neque publice datam: sed eos, qui hereditatis diripiendae participes fuissent, faciendam statuendamque curasse: eosdem Romae fuisse legatos, illius adiutores improbitatis, socios furtorum, conscios flagitiorum: eo minus mirari me oportere, si illi communi legatorum voluntati et saluti Siciliae defuissent.

12. Ubi eorum dolorem ex istius iniuriis non modo non minorem, sed prope maiorem, quam ceterorum Siculorum esse cognovi: tum ego meum animum in illos, tum mei consilii negotiique totius suscepti causam rationemque pro-

posui, tum eos hortatus sum, ut causae communi salutique ne deessent: ut illam laudationem, quam se vi ac metu coactos, paucis illis diebus, decresse dicebant, tollerent. Itaque, iudices, Syracusani haec faciunt, istius clientes atque amici. Primum mihi litteras publicas, quas in aerario sanctiore conditas habebant, proferunt: in quibus ostendunt omnia, quae dixi ablata esse, perscripta, et plura etiam, quam ego potui dicere: perscripta autem hoc modo: QUOD EX AEDE MINERVAE HOC ET ILLUD ABESSET: QUOD EX AEDE IOVIS, QUOD EX AEDE LIBERI: ut quisque eis rebus tuendis conservandisque praefuerat, ita perscriptum erat, quum rationem e lege redderet, et quae acceperat, deberet tradere: petisse, ut sibi, quod hae res abessent, ignosceretur: itaque omnes liberatos discessisse, et esse ignotum omnibus: quas ego litteras obsignandas publico signo deportandasque curavi. De laudatione autem ratio sic mihi reddita est. Primum quum a C. Verre litterae aliquanto ante adventum meum de laudatione venissent, nihil esse decretum: deinde, quum quidam ex illius amicis commonerent, oportere decerni, maximo esse clamore et convicio repudiatos: posteaquam meus adventus appropinquaret, imperasse eum, qui summam potestatem haberet, ut decernerent: decretum ita esse, ut multo plus illi laudatio mali, quam boni posset afferre. Id adeo, iudices, ut mihi ab illis demonstratum est, sic vos ex me cognoscite.

13. Mos est Syracusis, ut, si qua de re ad senatum referatur, dicat sententiam qui velit. Nominatim nemo rogatur. Et tamen, ut quisque honore et aetate antecedit, ita primus solet sua sponte dicere: idque a ceteris ei conceditur. Sin aliquando tacent omnes, tunc sortito coguntur dicere. Quum hic mos esset, refertur ad senatum de laudatione Verris. In quo primum, ut aliquid esset morae, multi interpellant: de Sex. Peducaeo, qui de illa civitate totaque provincia optime meritus esset, sese antea, quum audissent ei negotium facessitum,

quumque eum publice pro plurimis eius et maximis meritis laudare cuperent, a C. Verre prohibitos esse: iniquum esse, tametsi Peducaeus eorum laudatione iam non uteretur, tamen non id prius decernere, quod aliquando voluissent, quam quod tum cogerentur. Conclamant omnes et approbant ita fieri oportere. Refertur de Peducaeo. Ut quisque aetate et honore antecedebat, ita sententiam dixit ex ordine. Id adeo ex ipso senatus consulto cognoscite: nam principum sententiae perscribi solent. Recita. QUOD VERBA FACTA SUNT DE SEX. PEDUCAEO. Dicit, qui primi suaserint. Decernitur. Refertur deinde de Verre. Dic, quaeso, quomodo? QUOD VERBA FACTA SUNT DE C. VERRE. Quid postea scriptum est? QUUM SURGERET NEMO NEQUE SENTENTIAM DICERET. Quid hoc est? SORS DUCITUR. Quamobrem? Nemo erat voluntarius laudator praeturae tuae, defensor periculorum, praesertim quum inire a praetore gratiam posset? nemo. Illi ipsi tui convivae, consiliarii, conscii, socii verbum facere non audebant. Atque etiam hoc me docent, eiusmodi senatus consulto sese fecisse laudationem, ut omnes intelligere possent non laudationem, sed potius irrisionem esse illam, quae commonefaceret istius turpem calamitosamque praeturam. Etenim scriptum esse ita: QUOD ISTE VIRGIS NEMINEM CECIDISSET: a quo cognoscetis nobilissimos homines atque innocentissimos securi esse percussos: hoc autem scriptum etiam, quod proferre non auderet reus, accusator recitare non desineret: QUOD PRAEDONES PROCUL AB INSULA SICILIA PROHIBUISSET VERRES: quos etiam intra Syracusanam Insulam recepisset. Quae posteaquam ex illis cognovi, discessi cum fratre e curia, ut nobis absentibus, si quid vellent, decernerent.

14. Decernunt statim: primum, UT CUM L. FRATRE HOSPITIUM PUBLICE FIERET, quod is eamdem voluntatem erga Syracusanos suscepisset, quam ego semper habuissem. Id non modo tum scripserunt, verum etiam in aere incisum

nobis tradiderunt. Valde hercule te Syracusani tui, quos crebro commemorare soles, diligunt: qui cum accusatore tuo satis iustam causam coniungendae necessitudinis putant, quod te accusaturus sit, et quod ad inquirendum in te venerit. Postea decernitur, ac non varie, sed prope cunctis sententiis: UT LAUDATIO, QUAE C. VERRI DECRETA ESSET, TOLLERETUR. At vero, quum iam non solum discessio facta esset, sed etiam perscriptum atque in tabulas relatum, praetor appellatur. At quis appellat? magistratus aliqui? nemo. Senator? ne id quidem. Syracusanorum aliquis? minime. Quis igitur praetorem appellat? qui quaestor istius fuerat, Caesetius. O rem ridiculam! o desertum hominem! o desperatum ac relictum a magistratu Siculo! Ne senatus consultum Siculi homines facere possent, ne suum ius suis moribus, suis legibus obtinere possent, non amicus istius, non hospes, non denique aliquis Siculus, sed quaestor populi Romani praetorem appellat. Quis hoc vidit? quis audivit? Praetor aequus et sapiens dimitti iubet senatum. Concurrit ad me maxima multitudo. Primum senatores clamare, eripi sibi ius, eripi libertatem: populus senatum laudare, gratias agere: cives Romani a me nusquam discedere. Quo quidem die nihil aegrius factum est multo labore meo, quam ut manus ab illo appellatore abstinerentur. Quum ad praetorem in ius adissemus, excogitat sane acute, quid decernat. Nam ante quam verbum facerem, de sella surrexit atque abiit. Itaque tum de foro, quum iam advesperasceret, discessimus.

15. Postridie mane ab eo postulo, ut Syracusanis liceret senatus consultum, quod pridie fecissent, mihi reddere. Ille enimvero negat: et ait indignum facinus esse, quod ego in senatu Graeco verba fecissem: quod quidem apud Graecos Graece locutus essem, id ferri nullo modo posse. Respondi homini, ut potui, ut volui, ut debui. Tum multa, tum etiam hoc me memini dicere, facile esse perspicuum, quantum inter

hunc et illum Numidicum, verum ac germanum Metellum interesset. Illum noluisse sua laudatione iuvare L. Lucullum, sororis virum, quicum optime convenisset; hunc homini alienissimo a civitatibus laudationes per vim et metum comparare. Quod ubi intellexi, multum apud illum recentes nuntios, multum tabulas non commendaticias, sed tributarias valuisse: admonitu ipsorum Syracusanorum impetum in eas tabulas facio, in quibus senatus consulta perscripta erant. Ecce autem nova turba atque rixa. Ne tamen istum omnino Syracusis sine amicis, sine hospitibus, plane nudum esse ac desertum putetis: retinere coepit tabulas Theomnastus quidam, homo ridicule insanus, quem Syracusani Theoractum vocant: qui illic eiusmodi est, ut eum pueri sectentur: ut omnes, quum loqui coepit, irrideant. Huius tamen insania, quae ridicula est aliis, mihi tum molesta sane fuit. Nam quum spumas ageret in ore, arderent oculi, voce maxima vim me sibi afferre clamaret, copulati in ius pervenimus. Hic ego postulare coepi, ut mihi tabulas obsignare ac deportare liceret. Ille contra dicere: negare esse illud senatus consultum, in quo praetor appellatus esset; negare id mihi tradi oportere. Ego legem recitare, omnium mihi tabularum et litterarum fieri potestatem oportere. Ille furiosus urgere, nihil ad se nostras leges pertinere. Praetor intelligens negare sibi placere, quod senatus consultum ratum esse non deberet, id me Romam deportare. Quid multa? Nisi vehementius homini minatus essem: nisi legum sanctionem poenamque recitassem, tabularum mihi potestas facta non esset. Ille autem insanus, qui pro isto contra me vehementissime declamasset, postquam non impetravit, credo, ut in gratiam mecum rediret, libellum mihi dat, in quo istius furta Syracusana perscripta erant: quae ego iam antea ab illis cognoram et acceperam.

NOTES.

I. *Cicero's Letter to his brother Quintus.*

Q. Cicero, brother of Marcus, was Praetor in 62 B.C. At the expiration of his year of office, he, as was usual, was appointed to a Province, and that of Asia fell to his lot. The following extract from Merivale's Translation of Abeken's Life of Cicero (p. 80) will sufficiently explain the circumstances under which this letter was written.

'The passages in which Cicero mentions his brother Quintus at this period deserve particular attention. He describes him as a man of sanguine and irritable temperament, friendly and genial, easily offended, but as easily pacified; tender-hearted, and possessed of great kindness of disposition. But these qualities, though accompanied by an excellent understanding, were not based upon strength of character or will; and we shall see in the sequel into what errors such a disposition could lead him. That Quintus possessed considerable talent is evident from the long letter his elder brother addressed to him when he was Pro-praetor of the Province of Asia, whither he was sent in 61 B.C., the year after he had held, in conjunction with Caesar, the office of Praetor. It is true he was free from the common vices of Roman governors, corruption and avarice, but his fault was that he trusted others too easily, and his administration was wanting in that vigorous and uncompromising spirit of justice which is the first virtue of every man who fills an official station, whether it be great or small. In many of Cicero's letters to Atticus we perceive how much he had it at heart, that his brother's conduct should be above reproach. Nothing mean or dishonourable, he felt, ought to attach to the name of Cicero, the name of one who aspired to be regarded as chief of the Optimates. On this account he exerted all his influence to get his brother's office prolonged a second year, hoping he might thus retrieve the errors of the first. It was in fact prolonged to a third year, against the wishes of both; and thereupon the elder Cicero addressed the younger in the long letter with which the present period closes; a letter which might rather be called a treatise on the right government of a Province. So rich in fact is it in the noblest political principles and moral axioms, and in expressions of

gratitude to a people to whom he owed much of his own mental culture, so full of worldly wisdom, and betraying so profound a knowledge of human nature, so pure, moreover, and lofty is the style in which it is written, that it deserves to be considered a model of its kind. It is at the same time a monument of true fraternal affection endeavouring to efface or mitigate the sense of a brother's errors by the remembrance of his virtues.'

I. 1. Dubitabam, an epistolary imperfect, as it is called. At the beginning and end of letters the Romans generally used past tenses, which would be appropriate to the time when the letter was received, some considerable time generally elapsing between the sending of a letter and its arrival at its destination. In the body of the letter they generally change into the present, the natural tense for the writer to use. See note on Pt. 1. Sect. 1. 21. 3.

3. Desiderio nostro, 'my longing to get you home.'

6. Unis. Observe the plural of 'unus' in agreement with a substantive plural in form but singular in meaning. It is more common in the sense of 'alone.'

Quum, concessive, 'although.'

7. Spem maturae decessionis, 'a hope that you might soon leave your province.'

10. Contentio, 'effort,' literally, 'straining of muscles.'

18. Contra quam. Quam, 'than,' naturally follows a word expressing difference. Transl. 'contrary to what,' &c.

20. Non succederetur, 'no successor was appointed to you.' The verb is impersonal.

23. Id commiserim ut, 'allowed;' literally, 'acted in such a way, that,' &c.

27. Ad omnes partes bene audiendi, 'to do everything necessary to gain a good reputation,' literally, 'for every department of being well spoken of.' 'Bene audire' is 'to be well spoken of.' See Pt. 1. Sect. 1. 24. 40.

36. Eiusmodi partem rei publicae, in qua, &c., 'a department of government, in which,' &c.

39. Prorogatum. 'Rogo' and several of its compounds are used in political senses. 'Rogo' is properly applied to the presiding officer either at an election or a debate. It means therefore either, 1. 'to propose a candidate;' literally, 'to ask the electors whether they support him;' or, 2. 'to put a measure (hence called 'rogatio,' 'a bill') to the vote,' literally, 'to ask the assembly whether they approve of it.' The compounds are used, some in one, some in the other sense, some in both. The following scheme exhibits them at a glance:—

Table of 'Rogo' *and its compounds.*

	In an Election.	*In Legislation.*
Rogo, *lit.* 'to ask.'	'To take the votes for a candidate.'	'To put a bill (rogatio) to the vote.'
Pro-rogo, *lit.* 'to ask forward.'	1. 'To propose a man's continuance in office;' then 2. generally 'to continue in office,'—prorogare alicui imperium *or* magistratum.	Not used.
Ab-rogo, *lit.* 'to ask away from one.'	1. 'To propose a man's dismissal from office;' 2. 'to dismiss him,'—abrogare alicui magistratum.	'To propose the repeal of a law,'—abrogare legem.
Sub-rogo, *lit.* 'to ask into the place of.'	*Lit.* 'to propose as a substitute to fill a vacancy.' Cp. sufficio.	'To propose an addition or rider to a law.' (Rarely used.)
De-rogo, *lit.* 'to ask off of something.'	Not used.	'To propose the repeal of part of a law.'
Ob-rogo, *lit.* 'to ask against something.'	Not used.	'To propose a measure which clashes with, and so supersedes another,'—obrogare legi.

42. Quae tenet, quae videatur. Observe the two relative clauses, one in the indicative, the other in the subjunctive mood. In the first the antecedent 'ea' is regarded as a simple demonstrative pronoun, in the second as = talis, and therefore requiring a subjunctive. The sense of the passage would admit of both clauses being treated either way: the shade of difference expressed by the combination of the two is an instance of the flexible power of the relative in Latin.

49. Ut, 'in such wise, that.' With gubernatores optimi supply 'superare non possint.'

54. Humanissimum, 'most civilised.'

56. Publicani. For an account of the 'Publicani,' see Dict. of Ant. sub voce. Cicero speaks of them as closely connected with him and his brother,

because they were chiefly of the rank of Equites, to which Cicero himself belonged, and with whose interests he had on several occasions identified himself.

57. Nostri consulatus. Here is an instance of Cicero's excessive vanity. He injured the credit which his overthrow of Catiline's conspiracy had fairly earned him, by his constant display of his consciousness of his services.

59. At enim, starts a supposed objection, in order to answer it.

61. Id is explained by the following clause, non te aliquantum negotii sustinere.

64. Quid est negotii, 'what difficulty is there in?' &c. Negotii is genitive of quantity or 'rei dimensae' after quid, which = quantum. Observe the delicacy with which Cicero hints to his brother his need of self-control.

66. Sit, a potential clause instead of an hypothetical or concessive one. See note on Pt. I. Sect. I. I.

67. Cuius natura—potuisse, 'whose disposition is one which one can see was capable of self-restraint even without education.'

70. Excolere, 'refine.'

72. Credo is ironical.

73. Nam refers to a suppressed sentence, for which it gives the reason; something of this kind may be supplied: 'and it will only be the negotiatores and publicani (who were Roman citizens) who will give you any trouble, *for* the Greeks (the natives of the Province),' &c.

74. Quemdam ex annalium memoria, 'one of the heroes of their ancient records.'

81. Conditio pecuniae, 'a bribe,' literally, 'terms of money.'

85. In luce Asiae, 'in the broad daylight of the Province of Asia.' 'Asia' in Cicero's time meant that part of Asia Minor which had been the Kingdom of Pergamus, and which was the first Province which the Romans got possession of in the Continent of Asia. This is the meaning of Asia in the Acts of the Apostles. Its boundaries varied at different times. The governor of the Province resided at Ephesus.

87. Itineribus, 'progresses.' The Roman governors made their progresses through their Provinces at the expense of the provincials, and often put them to great cost.

90. Urbs—domus, 'each city,' 'each house.'

92. Profecto, 'I am sure,' used when something is taken for granted.

96. Praestare, 'to be answerable for.' From the literal meaning, 'to stand before another,' comes naturally the sense of becoming surety for another. It is used in the same sense below, ll. 117. 121. And cp. Cic. de Or. 2. 28 'Impetus populi praestare nemo potest.'

Legatos. 'Legatus' is properly the pass. part. of 'lego,' 'to depute.' It means, 1. 'an ambassador,' as being the representative of the sovereign or people who send him. 2. As a military term, 'a lieutenant-general,' subordi-

nate to an 'imperator,' and acting as his representative. 3. As a civil term it describes an officer attending on the governor of a province, and acting for him in various duties where he was not present in person. A governor had several such Legati, the number varying according to the importance of the Province, but their duties were most frequently of a civil character.

98. Tubero. No writings of his have survived, nor is anything known of them.

101. Noster est, 'is ours,' i.e. 'is attached to us.'

102. Nam here again is elliptical, some such phrase as, 'and I need not mention more,' is to be supplied in thought.

108. Ferres eatenus, &c., 'you would not interfere (literally, 'you would bear it') so long as he was only neglecting laws to which he was personally responsible, but you would not allow him to use (literally, 'not so that he should use') for his own gain the power which you lent him to give him rank.'

111. Hi mores, 'the habits of the day.'

112. Ambitionem, 'courting popularity.'

114. Quanta—committere, 'to trust each man in proportion to his trustworthiness.'

118. Ex domesticis—apparitionibus, 'among your private intimates or necessary attendants.' 'Apparitor' was the regular term for officials in waiting upon a high officer of state, such as lictors, &c. 'Apparere' is sometimes used for 'to be an apparitor.' Cp. Liv. 9. 46 'Quum appareret aedilibus,' 'as he was attendant on the aediles.'

119. Quasi. This word is inserted because, strictly speaking, those to whom Cicero refers in this chapter were not included in the 'cohors praetoria,' as those of whom he has just been speaking were.

124. Rudis, 'inexperienced.'

130. Vas, 'an utensil,' i.e. 'his signet must not be regarded as meant for common use.'

131. Accensus was an officer in attendance on Roman magistrates, especially when administering justice. If the word be translated at all, perhaps the word 'marshal' would render it as well as any.

132. Qui—deferebant, 'who, regarding the office not as a piece of patronage, but as a post of toil and service, seldom bestowed it on any but their own freedmen.' 'Beneficium' was a technical term for some definite grant of honour or emolument, formally conferred, either by the people or by a magistratus. The ecclesiastical terms 'benefice,' 'beneficed,' come from it.

135. Non suae sed tuae lenitatis. Cicero means, 'let him not show consideration to those who come under his hands on his own account, but only at your bidding.'

136. Maioraque—potestatis, 'and let the fasces which he carries before you be emblems of rank rather than of power.' 'Maiora' is here used predicatively. The sense is much the same as if he had written

'fascesque praeferant illi ac secures dignitatis magis insignia quam potestatis,' but the position of maiora gives more emphasis to the comparison as the leading idea of the sentence.

140. Aliquid acceperint, 'take a bribe.'

143. Se apud te multum posse, 'that they have great influence with you.'

150. In quo iam offenderis, 'with whom you have already had to find fault.'

155. Huic quantum credendum sit vide, 'take care how far you trust him.'

Non quin = 'non quo non,' and 'non quo = 'non eo, quod,' 'not on the ground that,' 'not as if.' Observe that the negative sentence, as speaking of a supposed reason, has the subjunctive, the opposed positive sentence introduced here by 'sed' (oftener by 'sed quia') as giving the real reason, stated as fact, has the indicative. Zumpt, Sect. 537. Cp. Cic. Tusc. 2. 23 'Pugiles in iactandis caestibus ingemiscunt, non quod doleant animove succumbant, sed quia in profundenda voce omne corpus intenditur, venitque plaga vehementior.'

161. Qui pecuniae, &c. The antecedent to 'qui' is 'eos,' to be supplied after 'invenire.' 'How then is it possible for you to find in that class of people (the 'Provinciales' whom he has just mentioned) persons who, while under the incitement of the love of gain they are foregoing all those things, from which we cannot bear to be severed, shall yet sincerely love you, who are a stranger to them, and not merely pretend to do so for their own advantage?' By 'iis omnibus,' &c., Cicero means their country, home, friends the dignity of residing at Rome, which these men, who went into the Provinces to make their fortunes, gave up.

164. Permagnum, 'a very difficult matter.'

167. Tui amantiorem, quam temporis, 'more devoted to yourself than to his own occasions.'

168. Ascribito. Cicero, laying down rules for his brother's conduct, naturally adopts the future imperative, in the style of laws, wills, &c.

175. Sic vero, 'but now-a-days,' opposed to 'vetere Graecia.'

177. Adhiberi, 'to be entertained.'

182. Iam—censes. The order is, 'Iam quo animo in servis censes esse me, qui cautus esse velim ac diligens in eiusmodi rebus, in quibus vereor etiam ne durior sim.' 'In servis' is literally, 'in the case of slaves,' i. e. in dealing with them.

188. Ut si—faceres, i. e. ut se gererent, si—faceres. As this is a supposition contrary to the actual fact, it is rightly put in the imp. subj., and need not be altered as in some edd. into 'facias.' Either way of expressing the supposition is admissible here.

190. Sit, 'let him be so,' i. e. be content with his showing his fidelity in your own private affairs.

196. Quid enim ei praecipiam quem, &c., 'for why should I lay down rules for one whom?' &c. 'Praecipiam' is a deliberative conjunctive.

205. Quae quum—necesse est, 'these things are creditable indeed in our private and every-day life here, but in so high a command, where morals are so depraved, in a province so full of temptations, they cannot but seem more than human.'

208. Haec institutio, 'these rules.'

211. Susceptas habemus. This circumlocution is not to be regarded as a mere substitute for the perfect: it always implies more emphatically the present existence of the state expressed by the verb. ἔχω is used in the same way in Greek. In Latin it is most commonly used with verbs signifying 'to know' or 'to resolve.' It is the first trace in Latin of what grew in later times to be the regular usage, from which French and the other Romance languages have derived their method of forming perfect tenses, which we also use in English.

Paconii nescio cuius, 'a fellow called Paconius.' 'Nescio quis' is one of the phrases in Latin which is declined as if it were a single word, like ἐστὶν ὅς and other phrases in Greek. So we often speak in English of 'nobody else's,' for 'nobody's else.' Paconius and Tuscenius were, it is plain, obscure individuals, who had made violent complaints against Q. Cicero's conduct, which had reached his brother's ears at Rome.

219. Parvi refert, 'it is of little avail.'

223. Iurisdictione. See Dict. of Ant. sub voce.

224. In qua—expedita est, 'and in regard of this it is easy enough to have a mere (ipsa) theoretical knowledge of the principles of provincial administration.' 'Ratio' is 'theory' as opposed to practice.

226. Non solum—suspicioni, 'not merely partiality, but the very suspicion of it.'

229. C. Octavius. This was the man who was best known for his proconsulship of Macedonia; he was the father of the C. Octavius who was adopted by Julius Caesar, and who afterwards became the emperor commonly known by his title of Augustus.

230. Apud quem, 'in whose court.'

Primus lictor, 'the chief lictor.'

232. Videretur—tueretur. An instance of the common Latin idiom whereby 'completed actions (actions supposed to be completed?) in past time are transferred to the present, by the use of the imperfect instead of the pluperfect.' Zumpt, Sect. 525. The English idiom requires them to be translated by pluperfects. It is plain from the context that Octavius' year of office was over.

233. Sullani homines. He means those supporters of Sulla who had taken advantage of the Proscription to get the property of proscribed persons by betraying or killing them.

240. Tot auxilia, 'so many kinds of protection to appeal to.' 'Auxilium' was a technical term for any office like that of the tribunes, whose duty

consisted in giving protection against wrongful oppression to those who claimed their aid.

246. Sic se adhibere, 'to conduct himself in such a manner.' This last sentence shows what Cicero's meaning is in the whole passage. He means to recommend 'lenitas' as an accompaniment to the 'severitas,' which he has already urged, and he does so here on the ground that it would be even more acceptable in the provinces, where the governor was an autocrat, and there was no one else to appeal to, than it was at Rome, where there were many resources for protection.

249. Cyrus ille, &c. This is a true description of Xenophon's Cyropaedia, which is an historical romance, intended to describe a model king, and not an accurate historical life of Cyrus.

254. Eaque, &c. This long sentence is an instance of Anacoluthon. The sentence as resumed after the parenthesis does not fit on to the part which has gone before; nor has 'quos libros' any grammatical antecedent; while 'ea' refers to 'omnia officia' implied in the 'nullum officium' of the preceding parenthesis. The meaning of the passage is plain enough. 'Ille' of course is Cyrus, who, as a king, would retain his power for life.

256. Quibus—redderent, 'whose power was given them on the condition of their surrendering it again.'

258. Huc omnia—aliis, 'that those who rule others should make this the aim of all they do.'

260. Antiquissimum, 'your chief object;' 'antiquus,' as derived from 'ante,' may naturally be referred to what is 'before' in point of regard as well as in point of time. It is used in this sense only in the comparative and superlative.

265. Cuius generis, gen. after 'diligentiam,' 'and in this respect.'

266. Nullum—civitatibus, 'no cities are involved in fresh debts.' 'Civitatibus' is a dativus incommodi.

269. In quibus = et in iis, and therefore the clause is co-ordinate with, not subordinate to, 'urbes recreatas esse.'

270. Samum. Samos, the capital of the island of the same name, was one of the twelve cities which formed the original Ionian confederation. Cp. Hdt. I. 142. Chios was also included in it.

272. Optimatium, 'the aristocracy,' to which party Cicero himself belonged.

275. Illa, 'the ordinary.'

278. Calumniam, 'false accusation.' The word is derived from an old verb 'calvor,' 'to cheat,' which occurs in a fragment of the Twelve Tables. The substantive is used in the sense of a 'quibble' in Pt. I. Sect. II. 23. I.

281. Nullius inopiam ac solitudinem—exclusam tuo. The abstract substantives here must be turned in English into a concrete form: 'no one, however poor and unbefriended, is ever excluded, I do not merely say from the ordinary means of approach to you when you are in public and on the bench, but even from your private house and bed-chamber.'

288. Vectigali aedilicio. These were contributions enforced from the provinces towards the enormous expenses of the public shows given by the curule aediles. They were apparently originally voluntary contributions, but gradually came to be compulsory.

Cum magnis nostris simultatibus, 'not without our incurring great enmities in consequence.'

291. HS cc. This would naturally stand for 200 sestertii: with a line over the cc (thus, $\overline{cc}$) it would represent sestertium ducenties, = 20,000,000 sestertii. The one sum is too small, the other too large for the case. 200 sestertia = 200,000 sestertii, would be such a sum as would suit the context, and we must therefore consider HS as here used for sestertia.

294. Quod—laudatur, 'which, however it may be taken in Asia, in Rome is received with very great approval.'

296. Ad templum monumentumque nostrum, 'to build a temple as a memorial of our services.' Cp. Pt. 2. ch. 6. 190, where see note on 'monumentum Marii.'

306. Ferrent. The object of 'ferrent' is suggested by the context. He means that his object was. that they might have the less ground of complaint if such honours were refused to them.

308. Rationem, 'rule,' 'principle.'

316. Humanitas, 'civilisation.'

321. Quae—traditae, 'which we have derived from the records and teaching of Greece.'

323. Isti, 'among whom you are.'

327. Tum denique—si, literally, 'then at length, if,' = 'never, until.'

331. Aliquando. He means in his own consulship.

338. Deducendo, 'bringing you home,' i. e. 'securing your recall.'

344. Temporis causa, 'on grounds of expediency.' Cp. l. 167 'tui amantiorem quam temporis.'

Essent, constituerentur, tribuerentur. These must not be mistaken for impossible hypothetical sentences, such as are put in the imp. subj. on their own account: they are the 'oratio obliqua' of hypothetical sentences with pres. ind. sunt, constituuntur, tribuuntur.

346. Existimabam. The force of the tense here is, 'I told you when I wrote, that I thought,' &c. It is connected in thought with 'quid sentirem scripsi ad te antea' above. Of course it is not to be taken to imply that he does not think so still.

357. De nobis optime meritum. The publicani as a moneyed class had naturally supported Cicero against Catiline, who wished to bring about a general bankruptcy.

Per nos cum republica coniunctum. He means that he had induced them to support the side which he considered the constitutional one, that of the 'optimates.'

367. Inductione animi, 'resolution.' This sense of 'inductio'

is derived from the phrase 'animum' or 'in animum inducere,' 'to resolve.'

Causa, 'matter.'

369. Civibus, 'Roman citizens in Italy.'

Nuper. In the previous year B.C. 60.

Portoria. See Dict. of Ant. sub voce.

372. Hic, 'in this matter.'

373. Praesertim publicis male redemptis, 'especially as they have made a bad bargain in their contract for the taxes,' i. e. have over-estimated the amount of them, and so have bid more than they are really worth.

376. Quod sunt vectigales, 'the fact of being tributaries.'

378. Ita, 'in that plight,' i. e. were vectigales.

380. Sulla. When Sulla was in the Province of Asia during the war with Mithridates, he imposed a heavy contribution on the province.

384. Attributae, 'attached.'

396. Possunt—molestiae. By 'lex censoria' are meant the conditions on which the censors let the taxes to the publicani. Cicero is here suggesting a kind of compromise between the strict justice which was due to the provincials, and the interests of the publicani, whom he did not wish his brother to offend. His brother is to suggest to the provincials, that, in making their bargains with the publicani, they had better not insist rigidly on the terms which the censors had fixed, but consider the advantage of getting the matter settled without dispute.

402. Gratia atque auctoritate. 'Gratia' is 'personal influence,' that which a man has from his own individual character, 'auctoritas' is 'official influence,' that which he has in virtue of his position. In this sentence Cicero means to suggest to his brother that, without using any actual compulsion, he might ask it as a favour of the provincials, to give the publicani what they ask, and not force him into collision with them.

403. Sed et. The 'et' is out of its place, as the two relative clauses both refer to the same set of people. Its proper place is before 'de quibus.'

410. Societates, 'companies.' These were associations of publicani, who combined to take the contracts. See Dict. of Ant. under 'Publicani.'

412. Voluntate coniungere, 'to unite in goodwill.'

417. Vellem, 'could wish I had been.' The imp. subj. implies a suppressed hypothetical clause, 'I would wish, if the time were not passed.'

420. Istinc, 'from where you are,' 'from your province.'

Ita—ut. The force of the particles is best expressed by turning 'omnes' at the beginning of the sentence into a negative. 'None of those who come, &c., make mention of your goodness, &c., without making one exception from the high praise they give you, namely, your hasty temper.'

431. Deferunt ad nos, 'bring us word.'

434. Ut ab omnibus—humanitas, 'that every one regrets your want of good breeding.'

439. Neque ego nunc hoc contendo, 'and I am not now arguing for this.' Mutare animum is in apposition with 'hoc.'

440. Quum—difficile est, 'is difficult indeed in any character, but specially so when one has reached (iam) our age.'

442. Evellere. Cp. Hor. Ep. I. 14. 4, 5

'Spinas animone ego fortius, an tu
Evellas agro.'

443. Illud, literally, 'that other point,' as contrasted with the one just mentioned: the English idiom would require 'this,' i. e. the one following.

Ut. Observe that the 'ut' is repeated, owing to the intervention of two clauses between 'admoneo' and its final clause.

444. Observe the force of 'ob' in 'occupatur' which is very much lost in our derivative 'occupy.' 'Occupo' is to take possession of anything so as to keep out some one else.

449. Illud here refers to the one which is nearest mentioned, viz. 'omnino non irasci,' because the other is the one with which he is more immediately concerned here. The common rule, that 'hic' refers to the nearest, 'ille' to the furthest off, may hold good, if it be remembered that nearness need not always be nearness in order of words, but may sometimes mean nearness in regard of thought: otherwise, though the rule may hold good in nine cases out of ten, it will fail at the tenth. See also note on l. 503.

450. Lentitudinis, 'want of sensibility;' 'lentus' is an easy-going character, who is not put out of his way by circumstances.

452. Motum animi, 'your excitement.'

454. Commodiorem, 'less disagreeable.'

458. Iracundiae. The plural of the abstract term here, as usually, means 'instances,' 'cases of iracundia.' The general sense of the sentence is this—'If you persist in what you decide in fits of passion, you will be called "acerbus," harsh; if you retract when the fit is over, you will be called "levis," fickle.'

460. Ut in malis, 'as a choice of evils.'

471. Quod si—essent, 'if we were in a position in which little would be talked or said about us.' 'Sermonis' and 'praedicationis' are genitives of respect.

477. Ea nostra ratio est, 'our position is such.'

478. Quum faveant, tum etiam, &c., 'are on our side indeed, but also,' &c.

482. Es sortitus. I have here inserted Orelli's conjecture, in a passage which without emendation is unintelligible.

483. Celebritate. This and the other ablatives are ablatives of respect.

485. Significationes, 'expressions of opinion,' either applause or the reverse.

486. His rebus and illa omnia are not opposed here. They both refer to what has just been mentioned, only 'illa omnia' is the more inclusive of the two, and refers not only to them, but everything else of the kind.

488. In magistratibus, i. e. both as consul and as praetor.

491. De reliqua—dimicare, 'that we are not struggling for more glory which we hope for, but fighting to keep what we have won.'

492. Quae—est, 'and we have better cause to maintain it now, than we had to aspire to it at the beginning.'

493. Si mihi—separatum, 'if my interests were in any way separate from yours.'

502. Iis etiam qui futuri sunt; supply 'hominum' before 'qui.'

503. Illorum refers to 'qui futuri sunt,' and is another instance of 'ille' referring to what is more remote, not in order of words, but in thought. See above on l. 449. 'Their judgment will be the truer, because uninfluenced by detraction and ill-will.'

505. Quod si esset, 'though even if it were so.'

507. Voluisses is plup. because attached to the imperfects of the hypothetical sentence; but we should in English more naturally use the perfect, because Quintus' intention was not abandoned at the time. It is supposed to refer to his intention of writing a history of his times, which is alluded to elsewhere in Cicero's letters.

508. Prodenda, 'to be passed on,' in the sense in which 'trado' is more commonly used.

514. Laudarent. Observe that the tense of this verb is ruled by the dependent verb 'fecisti,' and not, as would be more strictly correct, by the principal verb 'facies.' Observe further that the imp. follows the perf. 'fecisti' on the principle explained in note on Pt. 2. sect. 4. l. 120.

516. In te. 'Te' is the ablative. For the meaning, see note on l. 182. It may be translated here, 'for you.'

522. Tua—delector, 'like your letters, the better in proportion to their length.'

528. Tertius actus. As according to Horace's rule, A. P. 189

'Neve minor neu sit quinto productior actu
Fabula, quae posci vult et spectata reponi,'

five is the regular number of 'acts' in a Roman play, we must suppose Cicero to mean by 'tertius actus' that which would in this case be the third and last act of Quintus' performance, the metaphorical and not the literal drama. For the sentiment, cp. de Sen. 2 'a qua (natura) non verisimile est quum ceterae partes bene descriptae sint, extremum actum tanquam at inerti poeta esse neglectum.'

II. 1. *The Claims of the Province of Sicily on Rome.*

II. 1. 3. Quum—tum. These two words are never used in good Latin simply for 'both—and,' but there is always some special emphasis on the latter clause, even when it is not accompanied, as here, by 'praecipue,' or any like word. 'Tum—tum' are often used where the two things are to be connected on equal terms.

6. Princeps se—applicuit. This was in the second year of the first Punic War, when Hiero, king of Syracuse, who had at first (in conjunction

with the Carthaginians) been at war with the Romans, who supported his enemies, the Mamertines of Messana, made a separate peace with them, and an alliance, to which he adhered faithfully all his life.

8. Id quod ornamentum imperii est. He means that the possession of provinces was one of the great distinctions of the Empire of Rome. A 'Provincia' was a country beyond the bounds of Italy, which had been conquered, and reduced to form a part of the dominion of Rome, under a military governor. The word is probably derived from 'providentia,' and means a territory entrusted to the care of some one. See Dict. of Ant. v. 'Provincia.' Sicily, with the exception of Hiero's kingdom, was made a province at the end of the first Punic War, and when in the second Punic War Hiero's successor Hieronymus had abandoned the alliance with Rome and joined the Carthaginians, his kingdom also, after the taking of Syracuse by Marcellus, was added to the rest, and the whole island became a province, 210 B.C.

11. Quae venissent, subjunctive as being dependent on the subjunctive 'deficerent.'

14. Itaque—factus est, 'and accordingly our ancestors found this island a stepping-stone to the conquest of Africa.'

15. Tam facile, 'as easily as they did.'

16. Illud, 'it,' i. e. Sicily. 'Pateret' being a copulative verb, the pronoun which is its subject takes the gender of the predicate, and not of the word to which it refers. This is the ordinary Latin construction with both demonstrative and relative pronouns. Cp. Madvig, Lat. Gr. 313; Key, Lat. Gr. 1039.

Rei frumentariae subsidium, 'to furnish supplies of grain.' Cp. Cic. de Leg. Manil. 12, 34, where Cicero speaks of Sicily, Africa, Sardinia, as 'tria frumentaria subsidia reipublicae.'

19. Monumentis, 'memorials.' Cp. Pt. 2. ch. 6. 15, where 'monumentum Marii' means the temple built by Marius as a memorial of his victories.

22. Marcellus. How far what is here said of Marcellus is true may be gathered from note on 13. 6 of this Part, p. 306.

24. Superatis hostibus temperavit, 'dealt gently with his enemies when conquered:' with this use of the dative after 'tempero,' cp. in Verr. 2. 6 'si cuiquam ulla in re unquam temperaverit, ut vos quoque ei temperetis;' and Hor. Od. 3. 24, 18

'Illic matre carentibus
Privignis mulier temperat innocens.'

25. Quum—esset. 'Quum' is used here with 'tum' in the following clause in the same way as above. 'Quum,' in this sense, does not usually take a subjunctive. Key, Lat. Gr. 1231, says, 'quum' followed by 'tum,' in the sense of 'not only—but also,' has generally the indicative, occasionally the subjunctive; and he adds in a note, 'the examples of the subjunctive construction are not numerous, and what there are seem open to doubt.'

Possibly here the subjunctive is suggested by the verb, on which the whole clause depends, being itself in the subjunctive.

25. Manu 'by art.' Cp. Caes. B. G. 3. 23 'oppidum et natura loci et manu munitum.' Livy 2. 5 (where he is speaking of an island formed in the Tiber by an accumulation of various substances), 'postea credo additas moles, manuque adiutum, ut tam eminens area esset.'

28. Idem, 'at once,' lit. 'it, the same thing.'

34. Ut—putaremus, 'as if we regarded (literally, 'so as to regard,') everything that it could furnish, not as produced there, but rather as stored up here at home.'

36. Deberet, putaret, imperaretur, are subjunctives, because the interrogatives here are equivalent to negatives, and therefore the relative clauses limit them.

39. Cellam penariam, 'the granary.'

41. Italico bello, the Social War; called also the Marsic War.

43. Coriis. Long observes, that 'skins were used for tents, shields, and other military purposes;' and thus justifies the reading 'coriis,' as corresponding to 'armavit.' Another reading is 'copiis.'

45. Sentiamus is a conjunctive used potentially: 'which possibly we may not so much as notice.'

46. Multis locupletioribus civibus utimur, 'we find many of our countrymen enriched.' For this use of 'utor' with an adjective, cp. Ter. Heaut. 2. 1. 5 'nae ille facili me utetur patre;' Cic. Rosc. Am. 26 'ne bestiis quoque immanioribus uteremur;' Verr. 5. 59 'vide quam me sis usurus aequo;' Plaut. Aul. 2. 2. 55 'et te utar iniquiore.'

48. Libenter, 'at their will.'

50. Compendio. 'Compendium,' from 'con' and 'pendo,' literally, 'a hanging together,' has two leading meanings—1. 'a laying together,' 'storing up,' hence 'profit;' 2. 'a laying together,' in the sense of 'shortening,' 'abbreviating.' Here it means the former. Cp. de Off. 3. 15 'facere compendii sui causa quod non liceat.'

Ut—libeat, 'to keep corn- or grazing-farms, or to trade, according to their fancy.'

57. Sic—provinciae, 'so this province is like a pleasant suburban villa to the Roman people.' The wealthy Romans had most of them a 'suburbanum,' i. e. an estate with a house on it in the country near to Rome, besides their more distant country houses. Cicero means that Sicily was to the State in comparison of the other provinces as a 'suburbanum' of an individual compared to his other estates.

58. Quae nunc increbuit, 'which is now in fashion.'

65. Publicanus. See Dict. of Ant. sub voce.

66. Ita belongs to 'tulerunt,' not to 'multorum.'

67. Publico consilio. He means that though there had been cases where individuals or separate towns had appealed to Rome, yet that the province as a whole had never before claimed protection.

68. Illum annum. This is explained to refer to the year 80 B.C., when M. Aemilius Lepidus was Praetor of Sicily. He was succeeded by C. Marcellus, whose integrity is often mentioned by Cicero.

69. Ut salvi esse non possent, 'that they would not have recovered from it.'

71. Infinitum imperium. M. Antonius Creticus, the father of M. Antonius the Triumvir, had a commission with extraordinary powers in the war with the pirates, extending over all the coasts of the Mediterranean, much the same as was afterwards given to Pompeius. He misused it to plunder the districts over which it gave him control, especially Sicily.

76. Hunc. Verres, the defendant in the suit, is usually called 'iste,' as explained below in note on l. 80. Here 'hunc' is used for the sake of the antithesis, this present man, as opposed to all who have gone before.

78. Beneficia senatus populique Romani, 'the favours conferred on them by the Senate and people.'

80. Istius. 'Iste,' in a speech made in a criminal case, always means 'the defendant.' The speaker is addressing the judices, and 'iste' means 'the man before you,' 'the prisoner at your bar.' In these extracts the translation may be varied by substituting the name Verres, instead of 'the defendant.'

2. *The Case of Sopater.*

II. 2. 6. Eiusdem rei nomen detulerunt, 'accused him on the same charge.' 'Nomen deferre ad praetorem' is literally, 'to carry down a man's name to the praetor, sitting in his court,' which was the first step towards getting him brought to trial. The praetor was said 'nomen accipere' if he allowed the case to be tried. Cp. 2. 3. 130. Huic Sopatro is dativus incommodi. Eiusdem rei is genitive after 'nomen detulerunt,' which is equivalent to a verb of accusing.

12. In primis splendidus atque honestus. It is to be remembered that the epithets attached to a man's name when mentioned by a speaker are merely phrases of courtesy. They often would sound exaggerated if this were not remembered. They may be compared to the phrases used in the debates of the English Parliament, e.g. the 'right honourable gentleman,' 'the most noble lord,' 'the right reverend prelate,' or to such an expression as 'our most religious and gracious Queen' in the Prayer Book, which has sometimes given offence from this not being understood.

15. Accensus. See note on Letter to Quintus, l. 131.

Idem, 'also,' 'at once.'

16. Priore actione, 'on the former hearing.' The plaintiff or prosecutor was technically said 'agere,' and was called sometimes 'actor,' and all his proceedings, speeches, examination of witnesses, &c, were included under the term 'actio.' This part of the speech was written to be delivered on the second hearing, the trial having been adjourned.

20. Ob salutem malle accipere. Supply 'pecuniam:' 'had rather take money to acquit.' Another reading is 'ab soluto,' 'from the side which wanted an acquittal,' i.e. from the defendant.

27. Ei fuissent auctores redimendae salutis, 'advised him to purchase acquittal.'

29. Perducit ad, 'gets him to take,' 'beats him down to.' The HS. here must surely stand for sestertia, not sestertii. We cannot imagine Verres accepting so small a sum as eighty sestertii, which only amounts to about fifteen shillings.

33. Posset is a conditional conjunctive, a suppressed hypothetical clause being implied.

37. Videret is oratio obliqua of an imperative, not of a present subj. The direct form is not 'si sapias, videas,' 'if you were wise, you would consider,' but 'si sapis, vide,' 'if you are wise, consider what you have to do.'

39. Et iure iniquo et tempore adverso, 'both in a position of disadvantage and in adverse circumstances.' If he had been a Roman citizen he would have been 'iure aequo;' as a 'Siculus,' a mere provincial, unable to claim the privilege of a 'civis Romanus,' he was at a disadvantage, 'iure iniquo.'

44. Consilio—conventu. A Roman province was divided for the administration of justice into districts, in which courts were held at stated times. 'Conventus' sometimes means 'the courts' or 'assizes' thus held, sometimes the 'district' or 'circuit,' as here. 'Consilium' is the name applied to the body of selected men belonging to the 'conventus,' who acted as jurymen or assessors. The phrase in the Acts of the Apostles xix. 38, *ἀγοραῖοι ἄγονται*, 'the courts were open,' means that such a conventus was then being held at Ephesus. See Dict. of Ant. art. 'Conventus.'

46. Hoc rationis. 'Rationis' is genitive of quantity after hoc = tantum. Translate 'they had this much ground (for their confidence).'

56. M. Petilium. Verres' device in order to get rid of those who had acquitted Sopater before was this. He appoints Petilius iudex in some civil suit, 'res privata,' which was then before him. Petilius pretends that he cannot try the case without the aid of the same assessors as Verres had with him in trying Sopater. Verres then says he can do without them, and discharges them from their attendance on him. The rest of his 'consilium' then, seeing what is aimed at, apply to be discharged on the ground that they wished to support one or other of the two litigants in the case which Petilius was to try. So Verres is left to try Sopater's case with none but his own creatures on the bench with him.

68. Si tibi—iudicem, 'if you don't think me unfit to decide on the case of a mere Sicilian Greek.'

70. Dic, 'go on with your speech.'

71. Nam is here elliptical, giving the reason for the refusal to go on with the case which is implied by his leaving his seat.

75. Quod conflaret. 'Conflaret' is subj. as being virtually oratio obliqua, being the reason Verres gave for his attack on him.

77. Negotiaretur. This and the following verbs are subj. because 'qui' is consecutive. It should be translated 'a man who.'

78. Ita—ut—deperderet, literally, 'that he ought to make money in the province in such a way as not in any way to sacrifice his liberty;' more idiomatically, 'that he ought not to make money in the province at the least sacrifice of his liberty.'

84. Importunitate, 'outrageous,' turning the ablative of quality into an adj.

86. Si dimisisset is oratio obliqua of 'si dimisero,' and therefore is in the plup. It must be translated in English 'if he dismissed.'

92. Aestuabat, 'was tossed,' keeping in English the metaphor of the Latin. Sometimes it is used without any ablative to express vacillation, e.g. Hor. Ep. 1. 1, 99

'Mea si pugnat sententia secum,
Aestuat, et vitae disconvenit ordine toto.'

98. Se demittebat ad aurem, 'stooped and whispered to him.'

102. Dixisse. The crier's word was 'dixerunt,' 'they have spoken,' i.e. 'the case is over.'

106. De sententia, 'on the verdict.'

Scribae, medici, haruspicis, is an ironical description of the few of Verres' creatures who were left in the court.

3. *The Case of Sthenius.*

II. 3. 9. Ex aere et Deliacam et Corinthiam. 'Aes,' when applied to works of art, means a composition of metals, of which copper is the chief ingredient. Delos and Corinth were each of them famous for their own mixture, which was used in the making of the choicest works of art. See Dict. of Ant. under 'Aes,' and note on Pt. 1. Sect. 2. 15. 35.

11. Ferebant. 'Fero' is commonly used in phrases of this sort, with 'ut' or 'pro ut' or other particles, in the sense of 'to allow,' or 'to require,' the expressions being often equivalent to 'according to,' 'in proportion to,' 'to the best of,' e.g. 'ut fert illorum opinio,' 'according to their notion.' Caes. B. G. 5. 13. Translate here 'in proportion to the means of a native of Thermae.' Cp. Pt. 2, Scipio's Dream, l. 133, 'natura fert, ut,' &c.

13. Adventus is the official term for the entry of a governor into his province; nostrorum hominum means, of course, Roman citizens. The whole clause may be rendered, 'Not for his own pleasure so much, as in order to be able to entertain our folk, or to welcome them on their official entry into the place.'

23. Adamavit. The 'ad' in 'adamo' is intensive. This is not a common meaning of 'ad' in composition, but it follows naturally enough from its meaning of 'in addition to.'

26. Id fieri nullo modo posse, 'that it could not possibly be allowed.'

29. Etenim introduces an explanation how these 'signa' were 'monumenta P. Africani,' 'memorials of Africanus.'

Ut—cognoscatis. This final clause states the purpose, not of what is actually expressed in what follows, but of Cicero's relating it at that time. The ellipse would hardly be bearable in English: we may insert some such phrase as 'you must know that.'

38. Quum collocabantur. 'Quum' is here joined to an indicative because the two events are simultaneous, not the one subsequent to the other. Translate, 'By the setting up in their town of those works of art which had belonged to their ancestors.'

41. Ex oppidi nomine et fluminis. Both the town and the river in which it stands were called Himera. There was also another river Himera in the south of Sicily, on the banks of which Agathocles was defeated by the Carthaginians, 311 B.C. Cicero therefore means that both were personified under the form of a female.

44. Sed. The force of the adversative particle here is the same as if the sentence had run, 'qui non modo fuit Himerae, sed et est et fuit Graecia,' &c.

50. Non quo = non eo quod, 'not on the ground that,' 'not as though,' followed by a subj., because the reason it gives is not the true one, and only exists in idea.

54. Nunc, 'as it is.'

60. Beneficia, 'the gifts.' Cp. note on Letter to Quintus, l. 133.

63. Adhuc, 'up to that time.'

68. Hospitium renuntiat, 'formally declines to be any longer his guest.' Cp. the phrase 'amicitiam renuntiare,' which expresses a formal announcement that you cease to be friends with a person. It was the Roman equivalent to 'cutting' a person.

69. Atque adeo, 'or rather.'

78. Quidquid vellent—probaturos, 'that they should get a verdict on any charge they liked, as soon as ever they brought it before him.'

80. Educunt, 'summon,' a legal term.

Ab eo litteras publicas esse corruptas, 'that he had tampered with the accounts of the State.'

82. Eius rei actio sit, 'there was a regular form of procedure in such a case.'

85. P. Rupilius was the man who brought the war with the slaves in Sicily to a successful end, B.C. 132, and then, remaining there as proconsul, regulated the government of the province, in conjunction with ten commissioners appointed by the State.

87. Agerent, 'should bring their actions,' a law phrase.

88. Edicto. The praetors on entering their office issued a statement of the principles by which they intended to be guided in the performance of their judicial duties. For further information, see Dict. of Ant. sub voce.

Ut. This is simply a repetition of the 'ut' in l. 81, and the clause is dependent on 'postulat.'

89. Se ad leges reiiceret. This means, have him tried by the laws of his own civitas, Therma.

93. Id agere, ut, 'that his object was.'

95. Id aetatis = ea aetate. This acc. is explained by Zumpt, Sect. 459, as an irregular use of the acc. of respect. See also Pt. 1. Sect. 2. 27. 2 'id temporis' = eo tempore. The same explanation is given by Donaldson, Lat. Gr. 146, Obs.

101. Certus et diligens, 'regular and punctual.'

103. Venerios. These were slaves belonging to the Temple of Venus at Eryx. Verres appears to have attached a number of them to himself, and to have employed them as the agents of his robberies and other crimes.

109. Sine adversario, 'when there was no one to reply to him,' 'no counsel for the other side.'

113. Videri. This is the formal phrase in giving verdicts or decisions on questions of fact.

114. Venerius, ironical, 'devoted to the worship of Venus.'

117. Tantulum, 'ever so little.'

123. Affinem, 'implicated in,' not an uncommon meaning of the word in Cicero. It is joined sometimes with its natural case, a dative, sometimes as here with a genitive, as partaking of the force of a participle of a verb of condemning.

130. Qui pervenisset. The relative here is causal, = quum.

136. Faciunt mentionem, 'propose,' 'move.'

142. Erat enim summa voluntas senatus, 'for the senate took up the matter with hearty goodwill.'

144. Placere. 'Placet' is the formal phrase in which a vote or resolution was passed.

146. Id temporis. See above on l. 95, and on Pt. 1. Sect. 2. 27. 2.

150. De Sthenio ne laborent, 'he bids them not be anxious about Sthenius.' It is the oratio obliqua of an imperative, and not directly dependent of 'rogat atque orat,' but on 'jubet' or some such word inferred from them.

152. Et terra et mari, so as to secure that his message should arrive in time, lest either one or other might be hindered by stress of weather, as it was the depth of winter.

158. Quum isti etiam tum de Sthenio in integro tota res esset. 'Before Verres had compromised himself in any way with regard to Sthenius.' 'Res in integro est' means, literally, 'the matter is still untouched,' i.e. no steps have been taken in regard of it.

162. Neque pietatis neque humanitatis, 'nor his duty either as a son or as a man.' The first of the two following clauses puts his present act as an offence against 'pietas,' in that he treated with disregard a father's urgent advice; the second puts it as an offence against 'humanitas,' in that

he preferred the indulgence of his covetousness to the entreaties of his friends.

164. In eo quod monebatur, 'in regard of the warning which he received.'

168. Benignitate aut ambitione. There are two motives which might have led him to listen to the friend's request, either real kindly feeling, or the wish to conciliate his support.

169. Tamen, 'even then.'

173. Pietatis, 'filial duty.'

182. Non ego, &c. Cicero refers to dangers which he had incurred on his return from getting up evidence in Sicily. 'I need not,' he means, 'have hurried back at the risk of my life to be in time for this trial, if the presence of the accuser is unnecessary.'

183. Fugitivorum, 'runaway slaves.'

4. *The Story of Caius Heius.*

II. 4. 1. Mamertinus. The inhabitants of Messana were called Mamertini, as being the descendants of those mercenaries of Agathocles, who after his death (289 B.C.), instead of quitting Sicily, seized upon Messana, massacred all the male inhabitants, and established themselves there, calling themselves Mamertini, i. e. children of Mamers, which was an old Oscan name of Mars, under which title they claimed the right to make war without provocation. Arnold calls them 'the Mamertine buccaneers,' and the parallel is a good one; the buccaneers called themselves, much in the same way, 'friends of the sea and enemies of all that sailed on it.'

3. Vel optima, 'the very best;' 'vel' with superlatives giving them additional force, like *δή* in Greek.

7. Quae—sit, 'though it is,' a concessive sentence.

13. Idiotas. Ἰδιώτης in Greek means, 1. a person in a private station, as opposed to one engaged in public affairs. 2. An unprofessional person in reference to any subject, as opposed to one who makes it his business, in which sense the modern use of our word 'layman' nearly corresponds to it. Thus Thucydides, 2. 48, speaks of *ἰατρὸς καὶ ἰδιώτης*, and Aristotle of *ἰδιῶται ἢ ἀθληταί*. Here, applied to matters of art, it expresses the opposite to 'a connoisseur,'—'an ignoramus.'

14. Praxiteli. The genitive of Greek words in -es is generally formed in Latin in -i instead of -is. So we have in Virgil, Achilli, Ulixi. See Zumpt, 61. 1.

18. Ille, 'the great.'

Thespiadas. These were statues of the Muses, who were called Θεσπιάδες, because specially worshipped at Thespiae.

25. Quae possent. 'Possent' is either subjunctive here, the clause

being consecutive, or conjunctive, the clause being regarded as the apodosis of a suppressed hypothetical clause.

30. Canephoroe. Gr. *κανηφόροι*, literally, 'basket-bearers.' The appliances for a sacrifice, such as the sacred cake, frankincense, garlands, sacrificial knife, &c, were carried by young maidens in baskets (*κάνεον*), which they bore on their heads. In the greater festivals the office of *κανηφόρος* was one of high honour. As the attitude was a graceful one, it was a favourite subject of Greek art. Illustrations may be seen in the Dict. of Ant., and in Rich's Companion to the Latin Dictionary.

Quem? Cicero here pretends to forget his name, and to be reminded of it by some one sitting by.

35. Aedilitatem. The aediles had the general charge of the public buildings, and among them of the temples. Along with these they had the duty of superintending the festivals of the gods, and the games (ludi) which were performed in their honour. In the later period of the republic the aediles, in order to make themselves popular, with a view to gaining afterwards the higher offices, incurred enormous expenses in making these as splendid as they could, and adding various attractions to them. Cicero here alludes to one way in which they did this, by borrowing works of art to adorn the forum or other places where the celebrations were held. See also Pt. 1. Sect. 2. 26. 2, and the note on Letter to Quintus, l. 228.

38. Illis benignis usus est, 'found them kind.' See note above on 2. 1.46.

41. Nuper—modo. 'Nuper' implies a longer interval than 'modo.' 'Why do I say, not long ago? Nay, very lately, but a very short time back,' &c.

42. Basilicas. See Dict. of Ant. sub voce.

43. Commodis hospitum, 'with what their friends lent.' This sense is more common in the verb 'commodo,' 'to lend.'

45. Quatridui causa, i. e. for the few days that some show or entertainment which they gave to the people lasted.

52. Pro deum hominumque fidem, 'heaven help us,' 'good heavens,' or some such phrase will sufficiently render this exclamation. 'Pro' is of course the interjection, not the preposition. 'Fidem' means here 'help,' 'protection.' It is governed by 'obsecro' understood.

55. Tot has here no correlative, and may be rendered generally 'many,' 'numbers of.'

63. Superiorum, 'his predecessors.'

74. Cuiusmodi—esse, 'what you thought the courts at Rome were like.'

77. Quae fuerint. This would be subjunctive, even apart from its being in oratio obliqua, for the relative here is consecutive, 'such as were,' limiting the 'omnes res.'

81. Legatione, 'the office of a legatus,' who, as being only the deputy of another, had no 'potestas' or 'imperium' of his own, but only acted in

the name of, and used the power of his superior. On the meanings of 'legatus,' see note on Cicero's Letter to Quintus, l. 96.

83. Mancipium, 'a slave.'

84. Et non praebetur. As the relative in this clause would be in a different case, it would be more accurate for it to be expressed, 'et quod non praebetur.'

86. Si qui—demortuus? The question here implies, 'Does it mean, if one dies at Rome?'

88. Illum—supplere. The force of 'illum' may be expressed thus, 'to supply your want there (or 'yonder') in the province.'

90. Quod putabant, &c. The clause is in apposition to 'haec.'

95. Quanti vellet, 'at his own price.'

96. Ad rationem, 'according to the standard.'

97. Concede—emerit. 'Grant that his purchase escapes the penalty of the law, if it be true that it was a bona-fide purchase.'

103. Credo is ironical. Cicero is ridiculing the idea of a man like Heius selling the statues out of his chapel.

104. Auctionem fecerit, 'had a sale of his goods.'

109. In suis nummis multis esse, 'has plenty of ready money.'

110. Tamen, 'even then,' 'no doubt.'

121. IↃ. This is the original way of representing 500, the I and the reversed C being afterwards drawn together and made into D. The number which follows, CIↃIↃC, stands for 1600, CIↃ being the original representative of 1000, the C before the IↃ doubling it, while the second IↃ stands for 500, and the last C for 100. See explanations in Zumpt, 115, note 1.

Cupidinem. This is an elliptical exclamation. We must fill up the sense in some such way as this, 'to think that any one would sell a Cupid by Praxiteles for 1600 sesterces!'

Profecto hinc natum est, 'this must surely be the origin of the saying.'

127. Ad meam rationem usumque meum, 'by my own standard and practice,' i.e. I do not value them at what I could afford or should be willing to give.

132. Denariis quadringentis. A denarius = four sestertii, so that 400 denarii is the same sum as is given above as 1600 sestertii. The HS stands throughout this for sestertii.

133. Putasset, 'had reckoned.'

144. Fascibus, 'by threat of punishment.'

150. Publice, 'officially.'

153. Ne forte—reticeat. These words state what the difficulty would be, which is hinted at in the words 'ne difficilia optemus' above. The sentence would have been more complete had some such words as 'ut metuendum sit' preceded the 'ne forte.'

160. Ut, 'granted that.'

162. Qui—vellet, 'one who wished,' a consecutive sentence.

170. Peripetasmata, 'tapestry,' probably called 'Attalica,' from one of the kings of Pergamus, who either introduced or patronised the manufacture. They belonged to what the Romans called 'vestis stragula,' which were used for spreading over couches, chairs, sofas, &c.

171. Licuit eodem modo. He means that Verres might have made a forged entry as he had done before.

172. An litteris pepercisti? 'Was it too much trouble to write it?'

173. Armario. See note on Pt. 1. Sect. 2. 8. 5.

179. Dicto audientem. In this phrase 'audio' takes a dative, as being equivalent to a verb of obeying.

183. Referret, supply 'in tabulas,' 'make an entry in his accounts.'

186. Fuit tanti, 'it was worth your while.'

187. Haberes quod defenderes, 'if you had, you would have something to allege in your defence.' 'Haberes' requires to complete the sense the suppressed clause 'si id fecisses,' which is implied from 'fuit tanti.'

189. Nunc—habes, 'as it is, you cannot find any way to extricate yourself from the charge about the tapestry.'

Peripetasmatis. 'With regard to the dative and ablative plural, it is to be observed that the (Latinised) Greek words in -ma prefer the termination -is of the second declension to -ibus. Thus Cicero and other authors use poematis, epigrammatis, emblematis, hypomnematis, peripetasmatis, peristromatis, toreumatis.' Zumpt, 67. 8.

5. *Verres' Agents. How Pamphilus saved his Cups.*

II. 5. 1. Haec omnia, 'the different works of art which he carried off.'

3. Fingere—esse, 'is, I believe, a modeller in wax.' Busts (imagines) were usually made in wax, as were also sculptors' models.

6. Expilasse follows 'in suspicionem venissent' as being equivalent to a simple verb, otherwise a gerund in -di would be the natural construction, as a genitive after 'suspicionem.' The passive 'to be suspected' is necessarily expressed by a phrase, because the only verb for 'to suspect' is 'suspicor,' a deponent: 'suspicio' is never used in that sense, though its participle 'suspectus' constantly is.

10. In legationis praedis, 'his depredations when he was legatus.' Verres served as 'legatus' to Dolabella, when he was pro-praetor of Cilicia in 80 B.C.

13. Graecis pictoribus. These words would in English be attached to the demonstrative rather than the relative. 'These are the Greek painters to whom,' &c. Dedisse has no accusative expressed. It may be supplied from the following sentence from an earlier part of the argument: 'Q. Tadius —tabulas protulit quibus pecuniam se dedisse ostendit.'

19. Perdendum erat, 'the owners had to part with.'

25. Per potestatem. 'Potestatem' is here used in its technical sense, the 'potestas' which his office of pro-praetor conferred.

30. Venerius. Cp. above, note on 2. 3. 103.

31. Sigillatos, 'with figures ('sigilla,' diminutive of 'signa) on them.' These figures were either made in relief in the material of the cup, or made of other material and fixed on to it. Those made in the latter way are called 'emblemata.'

34. Quiescebat, 'was taking a siesta,' 'was lying down.'

37. Quod—esset. Subjunctive, as being a consecutive clause, limiting the 'nihil.'

42. Id quod audissent, 'from what they had heard;' literally, 'a thing which they had heard.'

43. Luteum negotium. 'Negotium' is here used in the sense in which 'res' is more common. Just as we use in similar expressions 'affair' or 'concern' instead of 'thing,'—'a shabby concern.'

46. Hoc is explained afterwards by the clause 'ista intelligere,' which is in apposition with it.

Nescio quid nugatorium, 'a mere trifle.'

48. Quem scirem, 'when I knew that he,' &c.

54. Posteaquam est comperendinatus, 'after the adjournment of the trial.' 'Comperendinatio' was the adjournment of a trial till the third day after (perendie) the first hearing, to give the prosecutor time to prepare his reply.

55. Pro damnato, 'as good as condemned.'

Ludis Circensibus. See Dict. of Ant. 'Ludis' is ablative of time.

59. Accessit, coepit. If the reading be correct this is an instance of Anacoluthon. The length of the sentence has caused Cicero to forget that, as he has framed his sentence, these verbs are in dependent consecutive clauses, following the 'ut' above. But as Cicero is too careful and accurate a writer to be likely to make such a blunder, it is perhaps better to suppose, as Orelli does, that the error is in the MSS., and to correct the words to 'accesserit,' 'coeperit.'

62. Cui—veniret in mentem, 'that it should come into his head to do anything of the kind during the adjournment of his trial, after so many witnesses had given their evidence.'

64. Pueri, 'the servants.'

Qui audivissent, 'because they had heard,' a causal relative sentence, and therefore in the subjunctive.

66. Digitum, 'an inch,' 'a finger's breadth,' accusative of 'measure of space.'

67. Unius cuiusque, 'of individuals.'

69. Re, 'practically,' 'to all intents and purposes.'

How Diodorus was robbed.

II. 6. 2. Multos iam annos habitat, 'has been living these many years.' The form of expression combines both past and present.

3. Quo, here = ad quos.

4. Gratiosus, 'influential.'

5. Toreumata, 'specimens of chased work.' Τορευτική is the Greek term corresponding to the Latin 'caelatura,' and they both express the art of chasing in the precious metals. See Dict. of Ant., 'Caelatura.'

Thericlea, 'in the style of Thericles.' He was an artist of Corinth, whose works were famous, and called Θηρίκλεια or Θηρίκλειαι κύλικες. Dict. of Biog. sub voce.

6. Qui—haberet, a causal sentence, 'as he was loath to lose them.'

14. Nihil ei longius videbatur quam cum, &c., 'the time seemed very long to him, until,' i. e. 'he could not rest, till.'

17. Paucis illis diebus, 'a few days before.'

26. Ut opinor—gemmis, 'no doubt made of gold and precious stones,' as these cups of Diodorus were. He is ironically making the parallel between Eriphyle and Verres as close as possible.

32. Vasa collegerat is a military phrase, like the one it is coupled to. 'Vasa colligere' is 'to pack up the baggage.' Another phrase is 'vasa conclamare,' to give the word to pack up the baggage. See Caes. B. G. 1. 66. The two clauses may be reversed in English, 'had packed up his baggage and marched out of Sicily,' or the order may be kept by rendering 'had marched out of Sicily with bag and baggage.'

33. Rationem—ratio. There is a play on the double meaning of the word. 'Rationem' means 'plan;' 'ratio,' standing in antithesis to 'amentia,' means 'sanity.' The English word 'reason' will render both. 'He devises the following reason for recalling him to Sicily, if it should not rather be called *loss of reason* than reason.'

35. Apponit, 'he sets at him.'

37. Reum, supply 'esse.'

44. Sordidatus, 'in mean attire.' This was the custom of persons in such danger as Diodorus was, in order to excite pity, and induce their friends to take up their cause.

47. Videret. Oratio obliqua of the imperative, in which the letter would be expressed. It would run, 'Vide quid agas de Diodoro, quo progrediaris; res clara est et invidiosa,' &c.

49. Etiam tum, 'still.' He is alluding here to the utter disregard of his father's advice which Verres showed afterwards in the case of Sthenius, which, though mentioned earlier in the speech, happened later in point of time. See above, 2. 3. 159 foll.

54. Absentem de reis eximit, 'he suspends the trial during his absence.'

7. *How Verres robbed Prince Antiochus of Syria.*

II. 7. 1. Non iam, literally, 'no longer.' It is as if he had said, 'I have now no longer to tell of theft,' &c.

5. Hospitium, 'the tie of hospitality.' The two Syrian princes were 'hospites populi Romani.' 'Hospitium spoliatum' is a stronger expression than 'hospites spoliati,' implying more fully the enormity of the crime; but it sounds strange in English. It will be better to say, 'the tie of hospitality violated by plunder and treachery.'

6. Nationes, 'tribes,' generally applied to less organised communities than 'gentes.'

10. Sed regnum. This is made an independent sentence, but strictly it should either be 'qui non venerant propter Syriae regnum, sed arbitrabantur,' or 'qui venerant non propter Syriae regnum, sed quod arbitrabantur.' As the sentence stands, 'venerant' is the principal verb to the whole, and 'quod arbitrabantur' would be correlative to the prepositional phrase 'propter Syriae regnum.' The intervention of the parenthesis has caused the exact construction to be forgotten.

12. Temporibus reipublicae, 'the circumstances of the State.' He is alluding to the servile war, which gave the Romans full occupation at that time.

17. Quod in eius regnum venerat. This is a reason assigned by Cicero, not part of what Verres thought: if so, the verb would have been in the subjunctive mood, and 'eius' would have been 'suum.' Observe that Cicero uses the word 'regnum' for 'provinciam' as an invidious term, to suggest that Verres was more like an Oriental despot than a Roman governor.

25. Copiose ornatum, 'had a splendidly furnished establishment.'

31. Trulla was 'a table utensil employed for taking the wine out of a larger recipient, which contained a quantity mixed with snow. It was a species of "cyathus" of an improved character, being furnished with an inner case perforated as a strainer, and fitting into the hollow bowl of the cup.' Rich, Companion to Latin Dict. p. 693, where may be seen an engraving of one found at Pompeii, which looks something like a rigid landing-net.

40. Qui istum non nosset, 'as he did not know him.' The relative clause suggests a reason why he was so ready to let Verres have them, and therefore the verb is in the subjunctive.

42. Velle se, 'saying that he wished.' 'Velle' is dependent on a 'verbum dicendi' implied from 'rogatum.'

46. Candelabrum—afferrent. This long sentence is not quite regular; 'potuerunt' and 'voluerunt' are evidently meant for principal verbs (if they were meant to be correlative to 'offenderant' they would be pluperfects); then, after the intervention of a long final clause, 'ut—perveniret,' the speaker forgets that he has already introduced any principal verb, and puts 'statuerunt' without any conjunction. If he had remembered that 'potuerunt'

and 'voluerunt' had preceded, he would have coupled 'statuerunt' to them by 'autem' or some such word.

E gemmis, 'adorned with precious stones.'

48. Nondum perfectum. The temple had been burnt down in 83 B.C. and was rebuilt principally by Sulla, but was not finished till 69 B.C.

63. Qui esset, a causal clause.

Animo et puerili et regio. As a boy he would naturally be unsuspicious, as a king he would be above entertaining such a suspicion.

64. In praetorium, 'to Verres' lodgings.' 'Praetorium' is, literally, 'the place where the praetor is to be found.' 'Praetor' originally meant a general at the head of his army, and so the commonest sense of 'praetorium' is 'the general's tent,' 'head quarters.' But it is also applied to the residence of the governor of a province, whether he was actually called praetor or no.

70. Ars certare videretur cum copia, 'the workmanship seemed well-matched with the costliness' (of the material).

71. Apparatum. 'Apparatus' is 'magnificence,' 'state,' especially such as was displayed in the accessories of great entertainments. See note in Pt. 2 on Scipio's Dream, l. 14.

78. Si videatur, ut reddat, 'to beg him to be good enough to return it.' The order is, 'Tum mittit (rogatum) ut reddat, si videatur,' 'then he sends to ask him to return it, if it seemed good to him.'

82. Quod sciret, a concessive clause, and therefore in subjunctive.

91. Piratas. The head-quarters of the pirates, who swarmed in the Mediterranean until finally put down by Pompey in 67 B.C., were in the eastern part of its coasts, especially the south of Asia Minor. There was therefore some amount of plausibility about the charge.

93. Affingere aliquid suspicione hominum, 'am adapting to it something founded on mere general suspicion.'

103. Dare, donare, &c. This accumulation of verbs marks a formal legal consecration.

106. Quae latera, 'what lungs.'

107. Qui fuisset. The relative clauses here are consecutive, 'a man who had been,' &c.

118. Scitote. There is no special future force here, but 'scio' has no present imperative.

121. Haec fama, 'the present report,' 'the report now prevailing.'

125. Profecto, 'no doubt.'

126. Interverso, 'intercepted.' 'Intervertere' is properly applied to turning the course of a stream on its way, before it reaches its destination.

129. In rege, 'in the case of a king.'

130. Neglexisse, 'have left unpunished.' 'Hoc' refers to 'interverso hoc regali dono.'

8. *How Verres robbed Segesta of an Image of Diana.*

II. 8. 1. Segesta. The legends about the foundation of Segesta vary considerably. Thucydides, 6. 2, speaks of it as founded by Trojan settlers, fugitives from the destruction of their city by the Greeks. According to another version, it was founded by Egestus or Acestes, who was the son of a Trojan mother and the river-god Crimisus. Virg. Ae. 5. 38

'Troia Crimiso conceptum flumine mater
Quem genuit.'

The story of the Trojan origin of Segesta was convenient to the Romans when at war with the Carthaginians in Sicily, and they naturally made the most of it.

7. A Karthaginiensibus vi captum. The destruction of Segesta by the Carthaginians is nowhere recorded in history. It may be an exaggerated account of its conquest by Agathocles.

24. De quibus antea dixi. See above, 2. 3. 29 foll.

27. Quo = in quem.

28. Supplicii causa, 'by way of punishment.'

30. Utrum, 'which of the two.'

31. Suis, 'their own countrymen,' like Phalaris.

47. Quasi illa ipse face percussus esset. Cicero means, 'as though he were a lunatic,' struck by Diana's torch, i.e. by the rays of the moon.

49. Demoliantur, 'take it down from its pedestal.'

53. Opponebant, 'quoted to him,' 'met him with.'

60. Nautis exigendis, 'in pressing men for the navy.'

61. Frumento imperando, in fixing the amount of corn they had to pay as 'decima' or tithe. 'Imperare frumentum civitati' is the usual phrase for this, like 'imperare milites sociis,' and as 'imperare' in this sense takes an accusative, it can have in this sense the gerundive construction.

63. Evocabat, 'summoned from home.'

71. Tollendum locatur, 'is ordered to be taken down.' Literally, 'the taking of it down is let by contract.' 'Locare' is the opposite word to 'redimere.'

77. Quod quum exportaretur. Zumpt's reading is 'exportabatur.' Either mood is admissible, and the sentence is a good instance of the difference between 'quum' with the indicative and 'quum' with the subjunctive in a narrative. With the indicative quum = 'whilst,' and the two actions are regarded as coincident; with the subjunctive quum = 'when,' and the action of the principal verb is regarded as consequent on, and so caused by that of the temporal sentence. Below, in l. 89, the verb must be 'exportaretur,' because it is dependent on an infinitive mood.

89. Complesse, 'loaded it.'

101. Tamen is correlative to 'loco mutato,' which = 'quantum locum mutaverat.'

102. Quo scelere suscepto, 'having committed this crime,' literally, 'having incurred, taken upon himself, this guilt.'

107. Quod quum, 'but when;' 'quod' is here merely a conjunction. See note below on 'quod tamen,' 2. 13. 112.

9. *How Verres treated Sopater at Tyndaris.*

II. 9. 7. Apud eos—coleretur. The mood of 'coleretur' makes it part of what the deputies had said, and therefore we should have expected 'se' rather than 'eos.' Cicero uses the 'eos' as if he were inserting the clause in which it occurs as his own remark.

18. Proagoro. This appears to have been the title of the chief magistrate.

21. Ne multa, i.e. 'dicam,' 'to be brief,' 'not to make a long story of it.'

25. Attigisset is the oratio obliqua of 'attigerit.'

Quam mihi—senatum? 'Don't talk to me of sacred character, or penalties, or senate.'

33. Conventu. See above, note on 2. 2. 44.

40. Videres, 'you might see,' or rather in English, 'you might have seen,' i.e. 'if you had been there.' It is a conjunctive, being the apodosis of the suppressed hypothetical sentence, not dependent on 'quum,' for in an inverted sentence like this, where the verb which follows 'quum' is really the principal verb, it is always put in the indicative, except when, as here, the principal verb would of itself be conjunctive. The real sentence is, 'Hoc vix plane imperato, illum videres.' On these inverted sentences, which are very common, especially at the beginning of a fresh stage in a narrative, see Zumpt, 580. 12.

42. Caederet. Conjunctive of deliberation. The whole passage is, of course, ironical.

50. Deligari, 'tied down.' It is the regular word for fastening a man up for scourging.

52. Aere. This may be either from 'aer,' in which case it means 'in the open air;' or from 'aes,' in which case it means 'on metal.' The former seems the best.

61. Disposite, 'arranging his offences under different heads.'

65. Est. With each 'est' supply 'crimen.'

Est pecuniarum captarum, 'it comes under the head of extortion,' the usual title for which was 'repetundae.'

66. Pecuniae magnae. This is a genitive of quality attached to 'signum,' 'a statue of, i.e. worth, a large sum.'

Peculatus, 'embezzlement of state property.' Under these two heads he represents it as an offence both against the allies, to whom the statue belonged, and against the respublica who had restored it to them.

71. Sceleris, 'sacrilege.'

74. Iam non queo dicere, 'I cannot go on to say.'

75. Quod in C. Marcelli statua, supply 'deligavit,' 'that he selected C. Marcellus' statue to bind him to.'

76. Quo id spectat? 'Which way does that tell?'

90. Clientelam tueri, 'undertake the protection.'

92. Ex illius honore, 'out of what was a compliment to him,' i.e. the statue they had erected in his honour.

Honorem habuerant, 'had paid him the compliment.'

95. Propter, 'alongside of.'

100. Eius religione, 'to the vengeance due for the outrage done him.' Verres' act is called 'religio,' 'an offence against religion,' because the circumstances under which the statue was set up, and relation of patronus in which he stood to the Tyndaritans, gave it a quasi-sacred character.

104. Quod, 'whereas.'

107. Si maxime esset inventus, 'if Verres succeeded ever so well in finding one,' &c.

112. Dicunt quanti, 'they mention the price paid.'

117. Ei loco, i.e. the gymnasium.

Hoc nos dicimus? the emphasis is on the 'nos.' 'Is it I who make this assertion?'

120. Si—dicturos, 'if all evidence on the subject were destroyed, and they gave him security that they would not give evidence against him.' 'Testificatio' is documentary evidence; 'testimonium' viva-voce evidence.

122. Dixit, the singular verb with two nominatives so close together is unusual. Other instances are quoted in Zumpt, 373. 5. note 1. He says, 'Even where the subject consists of the names of two or more persons, the predicate is not unfrequently found in the singular, and that not only in cases where it may seem that the writer at first thought only of one person, and afterwards of the other, e.g. Cic. Tusc. 1. 1 "si quidem Homerus fuit et Hesiodus ante Romam conditam," but also without this excuse.'

10. *Verres' Robberies at Agrigentum, Assorus, Enguium, Catina.*

II. 10. 4. Tametsi—vidi, 'though my knowledge of such matters is not in proportion to the number of objects I have seen.'

9. Nocte intempesta, 'at the dead of night.'

12. Male mulcati, 'roughly handled.'

15. Expugnari deos, &c. The order of the words in this sentence is not quite accurate. As the first part stands, 'expugnari' being before the 'non,' should have governed not only the ablatives which follow it, but others in the same construction, in the clause beginning with 'sed,' thus, 'sed manu fugitivorum instructa armataque, quae ex domo atque ex cohorte

praetoria venisset.' Afterwards Cicero substitutes a different form of sentence in the latter part, leaving the first part unaltered, so that they do not exactly fit.

21. Offerebat. This relative clause is in the indicative mood, although dependent on a subjunctive, because it is merely a circumlocution taking the place of an adjective to 'telum,' such as 'forte oblatum,' and therefore is not affected by the mood of the other verbs.

22. Hora amplius iam moliebantur, 'had been working for more than an hour.' The combination of the imperfect with the 'hora amplius iam' implies the continuance of the action as well as the time it had already been going on. The full force would be 'had been working for more than an hour, and were still at work.' It is the same idiom in an historic narrative as that which joins a present tense with 'iam,' 'diu,' and such words, or with *πάλαι* in Greek.

32. Verrem, the joke turning on the literal meaning of 'Verres,' 'a boar-pig,' on which Cicero makes many coarse personal jokes in the course of his speech.

42. Facta manu armataque, 'having collected a body of men and armed them.'

57. In instrumento atque in supellectile, 'among the equipage and furniture.' The two words are here really synonymous.

60. Praesertim, 'and that too.'

83. Quae esset, 'though it was;' a concessive relative clause.

87. Possetis. Zumpt has 'possitis.' Either reading is admissible. 'Possetis' may be justified on the ground that the principal verb is an historic present, 'possitis' on the ground that the purpose is now present though the act of which it was the purpose is past.

11. *How Verres carried off the Image of Juno from Melita.*

II. 11. 1. Satis lato. It is forty-seven geographical miles from the nearest point of Sicily. Dict. of Geogr.

6. Illis, 'in former days,' in antithesis to 'hac,' 'the present.'

17. Imprudentem, 'unaware whence they came.'

24. Iudiciali iure, 'regular judicial process.'

12. *Verres compared to Pluto.*

II. 12. 1. Constat ex, 'rests upon.'

9. Umbilicus. So on the same ground Delphi was called *γῆς ὄμφαλος*.

15. Aequata agri planities. A sort of table-land.

16. Ab omni aditu circumcisa atque directa, 'steep and precipitous

of access on all sides.' For 'directus' in this sense, cp. Caes. B.G. 1. 45 'praeruptus locus utraque ex parte directus.'

18. Locus ut ipse—videatur, 'so that the very spot seems to point itself out as the scene of the famous rape of Proserpine, which we have heard of from our childhood.'

29. Privatim ac publice, 'both by individuals and states.'

39. Atroci ac difficili reipublicae tempore, 'in a gloomy and perilous crisis of public affairs.' Tib. Gracchus was murdered in a riot 133 B.C.

44. Collegio decemvirali, the 'decemviri sacrorum,' who had the charge of the Sybilline Books. They were originally only two in number, 'duumviri.'

49. Obtundam, 'weary you.' The accusative 'aures' is generally added in this sense. Cp. Cic. Or. 66 'Ne brevitas defraudasse aures videatur, neve longitudo obtudisse.'

50. Iudiciorum ratione, 'the established practice of the courts.'

65. Insistebat—Victoriae. Cp. note on Pt. 2, Argument against Providence, l. 63.

71. Fani, &c., are genitives after 'venit in mentem,' which is equivalent to a verb of remembering.

74. Verbenis, 'sacred boughs.' 'Verbenae sunt omnes herbae frondesque festae ad aras coronandas, vel omnes herbae frondesque ex aliquo loco puro decerptae.' Donatus on Ter. Andr. 4. 3, 11, quoted by Prof. Conington on Virg. E. 8. 65. Cp. Hor. Od. 1. 19, 14

'Verbenas, pueri, ponite thuraque.'

And 4. 11, 7

'Ara castis
Vincta verbenis avet immolato
Spargier agno.'

13. *Verres' Robberies at Syracuse.*

II. 13. 3. Aliquando, 'at last.'

6. Conferte—dicetis. Here the imperative mood is equivalent to an hypothetical clause, 'si confertis—dicetis.' See note on Pt. 1. Sect. 1. l. 1. It must be remembered throughout this passage that Cicero is here speaking as an advocate. He makes out Marcellus to have shown much greater consideration than he really did to the Syracusans, to make the contrast of Verres' conduct the more marked. Cp. Livy 25. 31 'Urbs diripienda militi data est. Quum multa irae, multa avaritiae, foeda exempla ederentur,' &c., and 25. 40 'Marcellus—ornamenta urbis, signa tabulasque, quibus abundabant Syracusae, Romam devexit. Hostium quidem illa spolia, et parta belli iure: ceterum inde primum initium mirandi Graecarum artium opera, licentiaeque huic sacra profanaque omnia vulgo spoliandi factum est.'

7. Adventum. See note on 2. 3. 13.

15. Karthaginiensium. This is quite contrary to what Livy says. Cp. 25. 25, where he speaks of the Carthaginian fleet under Bomilcar as having its station in the harbour of Syracuse, and sailing out from thence to attack the Roman fleet outside.

17. Myoparoni. This is a Greek word, *μυοπάρων*, apparently the name of some kind of light, swift-sailing vessel, used by the pirates.

24. Urbem Syracusas. This description of Syracuse will be best understood by referring to plans, such as may be found in the ordinary Greek and Roman histories, or in Arnold's Thucydides, vol. 3.

28. Prope—inclusos. He means this as a special feature of Syracuse, because it was more common for ancient towns, especially Greek ones, to be built at some distance from the sea, with a harbour detached from them, though sometimes joined by long walls, as at Athens.

29. In exitu, 'at their outlet.' He must refer to the narrow channel between the Island of Ortygia and the main-land, which connected the two harbours, and served as a sort of outlet from one into the other. He evidently uses the word 'exitus,' as a sort of antithesis to 'aditus,' the mouth of the harbour.

31. Disiuncta, 'separated from the rest.'

39. In hac Insula extrema, 'on the shore or edge of this island. 'Extrema insula' is used like 'summus mons,' and such-like phrases.

44. Prytaneum, Gr. *πρυτανεῖον*. See Dict. of Ant. sub voce.

47. Continentur, 'consist of.' Cp. Cic. N. D. 2. 23 'Non enim Dii venis et nervis et ossibus continentur,' 'are not made up of,' &c.

52. Theatrum est maximum. 'Of all the buildings described by Cicero as existing in Neapolis, the only one still extant is the theatre, which he justly extols for its large size. Diodorus also alludes to it as the largest in Sicily, a remark which is fully borne out by the existing remains. It is not less than 440 feet in diameter, and appears to have had sixty rows of seats, so that it could have accommodated no less than 24,000 persons.' Smith's Dict. of Geogr. vol. 2. p. 1065.

56. Non dubitasset auferre. It was afterwards transported to Rome by Tiberius (Suet. Tib. 74). Dict. of Geogr. ubi supra.

61. Ostenderetur is subjunctive, not merely as being in oratio obliqua, but on its own account, as being in a causal sentence.

64. In ornatu. 'In' here is, literally, 'in the case of.' It may be translated 'in reference to,' 'in dealing with.'

Habuit rationem, 'he took account of,' i. e. he attended to the claims of.

72. Suburbano. Cp. note on 2. 1. 57.

73. Domum suam—futuram. Cicero means that if Marcellus abstained from taking any of these 'ornamenta' for the decoration of his own house, the very absence of them would serve to remind people that he had studied, not his own selfish advantage, but the glory of the state, and so suggest a

feeling of pride in his patriotic spirit. His conduct would be in keeping with the character Horace, Od. 2. 15. 13, gives of the old Roman heroes—

'Privatus illis census erat brevis,
Commune magnum.'

79. Adventum et comitatum. For 'adventum' cp. above on 2. 3. 13. 'Comitatus' is the word for the suite of a civil governor. Translate 'a peaceful entry with a civil suite.'

84. Tamen, 'at all events.' It refers to a suppressed concessive clause, 'who, though he was an enemy, yet,' &c.

86. Agathocli. See note above on 2. 4. 14.

In tabulis picta, 'painted on panels.' 'Tabula picta' is the regular Latin phrase for a picture, and from it 'tabula' came to be used in the same sense by itself.

88. Pictura, 'series of pictures.'

89. Quum, concessive, 'although.'

90. Profana fecisset, i.e. by the laws of war everything in the conquered city became the property of the conquerors, and so even what had been dedicated to the gods lost its sacred character.

95. Si cepisset, the pluperfect is used as the oratio obliqua of 'si cepero.'

104. Commemoratione hominum, 'by recalling the remembrance of the individuals.'

107. Tamen is used like the same word just above. Supply in thought, 'tyrants though they were,' and translate 'at all events.'

112. Quod tamen, 'whereas.' 'Quod' is used here as in 'quod si,' 'quod nisi,' &c., losing its signification as a pronoun. See Zumpt, 342 note, and 807, where he explains the usage as arising from the fondness of Latin for using the relative to connect sentences.

113. Tam cupidum, 'so set upon my object,' i.e. so eager to say anything which may help to throw odium on Verres.

124. Argumenta, 'subjects.' Cp. Virg. Ae. 7. 789

'At levem clypeum sublatis cornibus Io
Auro insignibat, jam setis obsita, jam bos,
Argumentum ingens.'

Ovid Met. 13. 683

'(Cratera) fabricaverat Alcon
Myleus, et longo caelaverat argumento.'

Ib. 6. 69

'Et vetus in tela deducitur argumentum.'

127. Bullas aureas, 'the golden nail-heads.' These were 'made of rich and elaborate designs in bronze, or sometimes gold, and used for ornamenting the external panels of a door.' Rich's Companion to the Latin Dictionary, p. 92, where an illustration of one may be seen.

132. Gramineas hastas. These were 'bamboo-canes,' which in those days were no doubt rare and valuable.

137. Id, instead of 'eas,' referring to and repeating the 'hastas' after the long parenthesis. Insert in English 'I say.'

139. Nam, here, as several times before, is to be explained by an ellipse, such as, 'I need not say much about the Sappho, for it,' &c.

145. Beati, 'wealthy;' delicati, 'dainty.'

148. Monumentum Catuli, 'the temple built by Catulus to record his victory.' This was a temple of Fortuna, built by Q. Lutatius Catulus, to commemorate his victory over the Cimbri at Vercellae 101 B.C.

149. In alicuius istorum Tusculanum, 'the country-seat of Verres or some of those like him,' i.e. men who adorned their houses with plunder which they brought from their provinces. Tusculum was a favourite place for the villas of the wealthy Romans. Cicero had one there himself later in his life. Tusculanum agrees with 'praedium' understood.

Forum ornatum, 'the forum when decked out,' i.e. by the aediles for some great festival or show. See above on 2. 4. 35.

152. Huius operarii, 'a coarse fellow like this.' 'Will you let a coarse fellow like this have his tastes and fancies?' Cicero turns suddenly from irony to violent direct invective.

155. Ad ferenda signa, i.e. to be a porter.

159. Quod—sustulisset. The difficulty of this sentence consists in this, that 'quod,' which was originally intended to be the accusative of the verb, is superseded by the 'unam literam,' which is joined with the verb. It is an anacoluthon: the sentence should have ended in this sort of way, 'quod —si intellexisset,' then to add more force to his description of Verres' ignorance, he inserts the 'unam literam Graecam,' to the derangement of the grammar of the sentence, which is sacrificed to the vehemence of the invective. Care must be taken not to translate the sentence as if 'quod' were accusative after 'sustulisset.' It will be best to substitute a conjunction for 'quod.' The sentence may illustrate the idiom noticed above in 'quod si,' and such phrases, showing how a relative is introduced as a connecting link, even where its full force is superfluous.

168. *Οὔριον.* The Greek *Ζεὺς Οὔριος,* 'the god of favourable weather.' He is changed by the Romans into Jupiter Imperator, probably because they had no title of Jupiter which corresponded to *Οὔριος.*

173. Aristaeus, as being one of the deities connected with agriculture, is joined in worship with Liber or Bacchus.

183. Ita—ut, the force of the particles is this, 'This one Flamininus took away, it is true, from the temple it belonged to, but only to place it in the Capitol.'

186. Emerserint—invecta sint. 'Emerserint' refers to offensive wars waged by those who lived on the shores of the Euxine beyond their own coasts, so that they had to come out of it (emergere) to wage them; 'invecta sint' to those in which the Romans had invaded their territories, and entered the Euxine to do so. The first war with Mithridates, King of Pontus, is an instance of the former kind; while in the third, Mithridates

at the beginning 'emerged' from the Euxine to the siege of Cyzicus; at the end the Romans invaded his dominions and 'carried war into' the Euxine.

193. Sic habetote, 'you are to understand,' 'I beg you to believe.' In some such way as this the future force of the imperative may be given.

200. Mensas Delphicas. 'Mensa Delphica' was a name applied to an 'abacus' or sideboard for displaying plate on. See Dict. of Ant. under 'Abacus.' The name probably originated from their being used in the temple at Delphi to hold the offerings (*ἀναθήματα*) which were presented to the temple.

201. Vasorum. Observe that 'vas,' 'vasis,' is an heteroclite word; in the plural it prefers the forms of the second declension.

204. Mystagogos. *Μυσταγωγός* in Greek meant originally one who initiated others into the 'mysteries.' It appears to have been used in Sicily, as Cicero here applies it, as meaning 'a guide' or 'cicerone.' See Lidd. and Scott, sub voce.

Conversam iam habent demonstrationem suam, 'have henceforth to point out just the opposite of what they did before.'

208. Mediocri, 'but slight.'

213. Nimio opere, 'excessively,' a phrase formed on the analogy of magnopere = magno opere, maximopere = maximo opere, tantopere = tanto opere, &c., all of which are used sometimes in the compounded form, sometimes as separate words.

225. Posteaquam, &c. Cicero's argument is that it is not likely that the Greeks would sell their works of art now, when from the lax state of the courts they might fail to get their money paid, while in the days when they could depend on finding impartial justice they never did so.

227. Quum iudicia fiebant, 'when trials were a reality.' The 'severa' which is joined with 'iudicia' just above explains the force of 'iudicia' by itself here.

230. Commercium istarum—non fuisse, 'had no opportunities of dealing with the Greeks for such matters.'

236. Referri in tabulas, 'that it should be entered in the accounts of the State.'

242. Vectigales aut stipendiarios. The distinction between these two words is this; 'vectigales' denotes those conquered nations who paid their tribute to Rome in the form of taxes or imposts, whether paid in kind, as the Sicilian decimae or tithe of their corn, or in money; 'stipendiarii' those who had to pay a fixed sum annually. Where the words are used separately, they are not always confined to their accurate meaning. In Livy 21. 41, Hannibal is spoken of with rhetorical exaggeration by Scipio as 'vectigalis stipendiariusque et servus populi Romani a patre relictus.'

243. Tamen, 'still,' implying 'although they did make them vectigales,' &c. Cp. l. 84.

246. Merere, 'to take,' literally, 'to receive as payment.'

247. Europam in tauro, 'their Europa on the bull.' Cicero is here referring to works of art which were well known at the time. This Europa on the bull was probably a work of statuary.

249. Cupidinis signum. Mentioned above, 2. 4. 16.

253. Ialysum. Ialysus was a mythic hero of Rhodes. Lindus, Ialysus, and Cameirus are mentioned in Hdt. 1. 144 as the three cities of Rhodes, which were included in the Dorian Hexapolis, or League of six cities. They were personified by the Greeks as three brothers. Pindar, Ol. 7. 74, celebrating the victory of Diagoras of Rhodes, speaks of Ῥόδος as a nymph wedded to Helios, the Sun-god, and giving birth to various sons—

ὧν εἷς μὲν Κάμειρον
πρεσβύτατόν τε Ἰάλυσον ἔτεκεν Λίνδον τε.

254. Paralum. This was a painting by Protogenes, a famous Greek painter of the fourth century, B.C., representing the Paralus, one of the State vessels of the Athenians. See Dict. of Ant. under 'Paralus.'

255. Myronis buculam. Myron was a statuary, who lived about 480 B.C. His 'Cow' was one of the most famous works of Greek art.

257. Illud est—volo, 'the reason why I mention these is, that I wish you to believe,' &c. The clause 'quod—auferantur' is in apposition with 'illud.'

263. Heraclii hereditatem. He is referring to a case, which had been spoken of in detail in a previous part of the pleadings, in which Verres had deprived Heraclius of an inheritance amounting to 3,000,000 sesterces, on a false charge, and distributed it among the people of Syracuse.

264. Propter societatem, 'because he made them sharers.'

266. Tabulas, i.e. the 'tabulae publicae,' 'the accounts and records of the city.'

267. Neque publice neque privatim, 'neither from the authorities nor from private individuals.' Cp. above, on 2. 12. 29.

270. Qui—fuisset. The relative is followed by a subjunctive, because the clause gives an instance to prove his 'nobilitas,' and so is consecutive = 'talis, ut.'

272. Fratre. It appears from the mention below of the praenomen Lucius, that it was his cousin Lucius Cicero, not his brother Quintus, who was with him in Sicily.

273. Esse, dependent on a 'verbum dicendi' implied.

278. Honorifice sane consurgitur, 'they stood up in a body to receive us, in the most complimentary manner.' 'Consurgo' is used in the same sense as Pt. 1. Sect. 1. 6. 8.

280. Usu rerum, 'experience.'

281. Timarchidi. Another instance of a genitive in -i, from a Greek noun in -es. See note on 2. 4. 14.

284. Quid utilitatis. 'Quid' in such sentences as this takes a genitive, as being equivalent to a word of quantity.

288. Quum petebatur—deferebatur. As included in the account which Cicero gives of his own words in the oratio obliqua, these verbs would naturally have been in the subjunctive. If the reading is correct, we must suppose that he does not give them as part of what he said at the time, but inserts them as a sort of parenthesis, to explain to his present audience what occasion he was referring to when he used the phrase 'in conventu Siculorum.' They then would be indicative, though past tenses with 'quum,' because the two clauses refer to simultaneous time, not consecutive.

293. Commemoratione, either 'my calling it to their mind,' i.e. 'my allusion to it,' or 'what it called to their mind,' i.e. 'the recollections it suggested.' The former is perhaps the simpler.

296. Quantum—poterat. They would be trying to speak in Latin, a foreign language, and one which as Greeks they would despise as 'barbarous.'

298. Palaestritis. Heraclius' inheritance was claimed by the 'palaestritae,' or 'guardians of the palaestra,' on a false plea that he had neglected to fulfil a clause in the will which required him to set up certain statues in the palaestra. The inheritance which was thus transferred to the palaestritae should by them have been held in trust for the people of Syracuse, but, as is implied below, it was distributed among a few only, who were Verres' supporters.

300. Inventorem olei. Aristaeus, mentioned above, l. 173.

307. Defuissent. A sort of zeugma, as the word is used in a slightly different sense with the two datives. 'Had refused to join in the general wish of the deputies (that Cicero should undertake the prosecution of Verres), and deserted the cause (saluti) of Sicily.'

311. Proposui. Another zeugma. 'Proposui' would not be the natural verb to use with 'meum animum in illos' if it had stood alone.

313. Quam—dicebant. This is in the indicative, because the clause is a sort of a parenthesis, explaining to his present hearers what 'laudatio' he meant. 'Laudatio' here means 'a favourable testimony' voted by the assembly. 'A vote of thanks' would perhaps nearly express it.

316. Aerario sanctiore. The 'aerarium' or state treasury at Rome was divided into the 'aerarium commune,' where the ordinary revenue of the State was deposited, and the 'aerarium sanctius,' where the reserve fund was kept, which was never touched except on great emergencies. Cp. Livy 27. 10 'Aurum vicesimarium (the produce of a tax of 5 per cent. on the value of manumitted slaves), quod in sanctiore aerario ad ultimos casu servabatur, promi placuit.' See Dict. of Ant. under 'Aerarium.' There may have been something corresponding to this at Syracuse, or the phrase may be used by analogy for 'the safest place in the treasury.'

319. Perscripta, 'a list written out in full.'

322. Ita perscriptum erat, 'there was this entry made.'

325. Esse ignotum. Impersonal passive perfect of 'ignosco.'

326. Deportandas, 'taken to Rome.' 'Deportare' is constantly used of persons and things brought home from the provinces.

327. Ratio sic mihi reddita est, 'the following account was given me.'

331. Repudiatos, 'their proposal was rejected.'

332. Eum. L. Metellus was propraetor of Sicily at the time. 'His administration is praised by Cicero for restoring peace and security to the inhabitants, after the frightful scenes which had been enacted there by Verres; but he nevertheless attempted, in conjunction with his brothers, to shield Verres from justice, and tried to prevent the Sicilians from bringing forward their testimony and complaints against him.' Dict. of Biog. vol. ii. p. 1064.

345. Ei negotium facessitum, 'that he was in trouble.' Peducaeus had been propraetor in Sicily in 76 and 75 B.C. Cicero describes him elsewhere as 'vir optimus et innocentissimus.'

348. Iam non uteretur, 'no longer required.'

354. Recita. This is addressed to the clerk of the court, who read out all documents quoted on a trial.

Quod verba facta sunt. This is the formal way in which the preamble of a measure was commenced, like 'whereas,' &c., in an English bill.

360. Praesertim quum, 'and that too, when,' &c.

363. Eiusmodi senatus consulto fecisse laudationem, 'that the resolution voting the testimony was couched in such terms.'

368. A quo cognoscetis. The relative clauses here are introduced as oratio recta, addressed to the iudices before whom Cicero represents himself as pleading, inserted parenthetically in the oratio obliqua dependent on 'docent,' which recounts what the Syracusans had said to him. The sentences beginning with 'quod' are clauses of the preamble of the senatus consultum, quoted indirectly, and therefore in the subjunctive.

376. Hospitium publice fieret, that is, that L. Cicero should be formally voted 'hospes' of the state. 'Hospitium' is a formal bond of sacred friendship.

384. Varie, 'with opposition.'

386. Discessio facta esset, 'the division had been taken.' 'Discedere' and 'discessio' are technical terms for dividing in order to vote on a measure.

387. Perscriptum agrees with 'senatus consultum.'

396. Quis hoc vidit? quis audivit? 'Who ever saw or ever heard of such a thing?'

401. Nihil aegrius—abstinerentur, 'I had the greatest difficulty in inducing them, by the utmost efforts on my part, to keep their hands off the man who made the appeal.'

403. In ius, 'into court,' 'to have the matter decided.'

409. Enimvero is here ironical, 'forsooth.'

411. Graece locutus essem. It would be considered too great a condescension for a Roman to adopt the language of a conquered people. It

was a rule that 'ne Graecis unquam nisi Latine responsa darent magistratus;' Valerius Maximus, quoted by Long.

412. Tum multa—dicere, 'I remember many things that I said, and this among the rest.'

413. Facile, 'quite.'

416. Quicum optime convenisset, 'though he had been on the best of terms with him,' i.e. had no personal grounds for refusing him his testimony.

418. Quod ubi. On this 'quod' see note above on l. 112. Here it admits of explanation as = et ubi hoc intellexi.

419. Tabulas non commendaticias sed tributarias. 'Litterae commendaticiae' were formal letters of introduction or recommendation, which were constantly given; 'litterae tributariae' is a phrase coined by Cicero to suggest that the communications which Metellus received from Verres offered him some substantial consideration if he would try to quash the charges against him. Cicero had mentioned previously that Metellus at his first coming to Sicily had taken a strong line against Verres, but after a while, on the receipt of certain letters from Verres, had entirely changed his policy, and did everything to hinder the prosecution. It might be translated perhaps 'letters, not of introduction, but of credit.'

420. Impetum—facio, 'I endeavour to take forcible possession of the documents.'

422. Tamen, 'in spite of all.'

425. Theoractum. Θεορακτός, literally 'godstruck,' was a nickname formed on his name Theomnastus. The fondness of both Greeks and Romans for broad personalities is well known.

430. Copulati, 'clinging to one another.' In ius, 'into court.'

434. Legem The law of Rome, which gave a prosecutor, officially appointed in a public prosecution, the right to insist on the production of all documents which were required in evidence.

435. Fieri potestatem is the passive of the phrase 'facere alicui potestatem rei,' 'to give anyone the right to anything.'

436. Nihil—pertinere, 'that he had nothing to do with our laws.'

Negare sibi placere, 'said that he would not allow.'

439. Legum sanctionem. The 'sanctio' of a law was that which gave it ratification, i.e. the penalty which it imposed on those who violated it. Poenam is therefore a mere synonym of 'sanctionem.' They are not two different things, but two names for the same thing.

441. Qui—declamasset, 'after having declaimed.' 'Qui' is here equivalent to 'quum,' which 'quum' would be concessive.

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